

¶ This prymer in En-

glyshe and in Latyn is newly co-
rectyd thys presente yere of our Lorde

M. CCCC.C. XXXVIII.

¶ The contentes of this boke.

First an Almanacke for .xxli. yeres. ¶ A Calender with
the ages of man, and compoſed manuel by the chery
moneth. ¶ A rule to knowe Eaſter for ever. ¶ The ten
comandementes of God gyuen by Moyses & expounded
by Chyiſt. ¶ The ſymbole of Achanan⁹, called Quicung
vult. ¶ The offyce of al eſtates. ¶ The four Goſpels of
the four Euageliſtes. ¶ The paſſion of Chyiſte Eggeſt²
eſt Jeſus. ¶ The Vater noſter, Ave, Crede, and the Com-
mandementes of the laſte ſettyng forth by the kynges
hyghnes & his moſte honozable counſel. ¶ The duty of
a chyiſten man. ¶ Auxiliatrix. ¶ Matyns, Cum ſonge,
Cōplyne, the .xv. Dox, the .viij. Pſalmes, the Latyn, the
Dirige, the Comendacions, the Pſalmes of p̄ paſſion S.
Hieroms Pſalt. ¶ A prayer for remiſſiō of ſynnes. ¶ For
the church. ¶ For charite. ¶ For peace. ¶ For mercy.
¶ For ſoules departed. ¶ For kynges. For all eſtates
¶ For true repetaunce. ¶ The beſen of ſ. Bernart. ¶ A
prayer of ſ. Hierome. ¶ A prayer whan ſ. Maſte receiue
ſacramēt. ¶ Whan ſ. Maſte receiue it. ¶ O done Jeſu.
¶ Conditor celi. ¶ The prayers of Salomon, two for
wyldome, & one for a competent lyving. ¶ A prayer of
the church of the faithfull for ſ. worde of God. ¶ A prayer of
Chyiſt before his paſſiō. ¶ A prayer of the church for ſynnes.
The prayer & bleſſing of Job in his moſte tribulaciō
A prayer of Chobie whan we be ſcorged of god
¶ A prayer of Hieremieſ p̄phete.

¶ .x. .x. .x.

CAn almanacke for .xxli. yeres.

The numbꝛe of the yeres.	Easter daye	The golden numbꝛe.	Dominical letter.
M. D. xxix.	ix. Apryl.	i.	E
M. D. xl.	xxviii. Mar.	ii.	D
M. D. xli.	xxvij. Apryl.	iii.	C
M. D. xliij.	ix. Apryl.	iiii.	B
M. D. xliiij.	xxv. Mar.	v.	A
M. D. xlv.	xiiij. Apryl.	vi.	G
M. D. xlv.	v. Apryl.	vii.	F
M. D. xlvij.	xxv. Apryl.	viii.	E
M. D. xlvij.	x. Apryl.	ix.	D
M. D. xlvij.	i. Apryl.	x.	C
M. D. xlix.	xxij. Apryl.	xi.	B
M. D. l.	vij. Apryl.	xii.	A
M. D. li.	xxix. Mar.	xiii.	G
M. D. liij.	xxvij. Apryl.	xiiii.	F
M. D. liij.	ix. Apryl.	xv.	E
M. D. liij.	xxliij. Mar.	xvi.	D
M. D. lb.	xiiij. Apryl.	xvii.	C
M. D. lvi.	xxix. Mar.	xviii.	B
M. D. lvij.	xxvij. Apryl.	xix.	A
M. D. lvij.	x. Apryl.	x.	G
M. D. lix.	xxvij. Mar.	xi.	F
M. D. lx.	xiiij. Apryl.	xii.	E

C Who that wyl knowe Easter daye / the golden numbre / the dominical letter / the leape yere / from the yere of our lord god. M. D. xxix. to the yere of our lord god. M. D. lxi. inclulvely. behold this table in the date / and he shall fynde the foresayde thynges.

C The newe moone is comonly every moneth on the xij. the daye before the golden numbre that renneth for the yere.

C In the yere be .xii. monethes .lii. weekes / and one daye. And dayes in the yere .L. vi. and .vi. houres.

C .L. dayes hath September / April / June and November. xxviii. dayes / February alone / and all the remenaunt. xxx.

C Nota that the golden numbre whiche is wyrtten at the ende of the sayntes on the right hande in the moneth of Marche. April is for to fynde Easter daye for ever. And take the sonday immediatly folowynge after the golden numbre for the yere / the whiche Mondaye shalbe Easter daye.

January

EL The night is. xvi. houres
the daye is. viii. houres.

iii	A	Circumcyssion	i
b	oct. S. Stephani	ii	
xi	c	oct. S. Iohn.	iii
d	oct. S. Innocentis	iiii	
xix	e		v
viii	f	Cyprian	vi
g	S. Felix & January	vii	
xvi	A	S. Lucyan	viii
b	b	S. Joyce	ix
c	S. Paule syster her.	x	
xiii	d	The sonne in Aqua	xi
ii	e	S. Archade martyr	xii
f	oct. Epipha. Hilary	xiii	
g	S. Felix piete	xiiii	
xviii	A	S. Maure abbote	xv
b	S. Marcel bp. of Ro.	xvi	
vii	c	S. Anthony	xvii
d	S. Pauline virgen	xviii	
xv	e	S. Wulstapne bps hop	xix
iiii	f	S. Fabian & Sebastian	xx
g	S. Agnes virgen	xxi	
xii	A	S. Vincent martyr	xxii
i	b	S. Emerencyane	xxiii
c	S. Eumethe	xxiiii	
xix	d	Conuersion of S. Paule	xxv
vi	e	S. Polycarp bps hop	xxvi
xvii	f	S. Juliane bps hop	xxvii
vi	g	S. Agnes the seconde	xxviii
xv	A	S. Valery	xxix
xiiii	b		xxx
iii	c		xxxi

The first. vi. peres of man's byth and age. For well be compared to Jan. For in this moneth is no strengthe nor courage. More than a chyld of the age of vi. peres.

The second. vi. the hynges come by night. For in this moneth is no strengthe nor courage. More than a chyld of the age of vi. peres.

The third. vi. the hynges come by night. For in this moneth is no strengthe nor courage. More than a chyld of the age of vi. peres.

February

EL The night is. xliii. houres
and the daye is. x. houres.

i	d	S. Pygpt virgen	xi
xi	e	Ourist of our Lady	ii
xix	f	S. Blase bps hope	iii
xviii	g	S. Epiberoe	iiii
xv	A	S. Agathe virgen	v
xvi	b	S. Angule bps hope	vi
xv	c	S. Paule bps hope	vii
xiii	d	S. Apollone virgen	viii
xii	e	S. Scolastica virgen	ix
x	f	S. Eufestie virgen	x
xix	A	The sonne in wiscer	xi
xviii	b	S. Valtran bps hope	xii
xvii	c	S. Valentin martyr	xiii
xv	d	S. Faustine and Jonpte	xv
xvi	e	S. Juliane virgen	xvi
xv	f	S. Polperon bps hope	xviii
xiii	g	S. Symeon bps hope	xix
xii	A	S. Sabine martyr	xx
x	b	S. Hippolyde virgen	xxi
xix	c	S. Iric martyr	xxii
xviii	d	Cathodea S. petri	xxiii
xv	e	S. Lucas bps hope	xxiiii
xvi	f	S. Athy apolite	xxv
xv	g	Inuencion of S. Paule	xxvi
xiii	A	S. Pector bps hope	xxvii
xii	b	S. Austyne	xxviii
x	c	S. Oswalde bps hope	xxix

The other. vi. peres. is lyke February. In the ende thereof begynneth the spryng. That tyme are chyldren more apte & redy to receyue chastytements / nurture / and lernynge.

Byrde. Ma. ry. gyl. bert. hat. de. ly. All the stendes. Can. dyng. the. by. And pray with the to. dyne. Dr. cor. Ma. thy. and. Tu. dyne.

Marche.

KL The nyght is. xii. houres
and the daye. xii. houres.

iii	d	f. Dauid byhope	i	g	f. Theodoro byrgyne	xv.	1
	e	f. Thade byhope	ii	xi	A f. Mary Egyprian	iii.	2
xi	f	f. Martyn	iii	xii	b f. Richards byhope	3	
	g	f. Adiane,	iiii	xiii	c f. Ambrose byhope	xii.	4
xix	A		v	xiiii	d f. Martinia & Maria	5	
vi	b	f. Victor and Victoryn	vi	xv	e f. Serius byshop of Rome.	6	
	c	f. Perpetua and felicit	vii	xvi	f f. Euphemye	ix.	7
xvi	d	Depo. of f. Felix	viii	xvii	g		8
v	e	xi. martyrs	ix	xviii	A f. Perpetuus bysh.	xvii	9
	f	f. Agape byrgyn	x	xix	b	vi.	10
xiii	g	f. Quiryon and candide	xi		c f. Guthlake		11
ii	A	f. Gregory by. of Rome	xii	x	d f. The lone i Tan. gunt.		12
	b	f. Theodoro matrone	xiii		c f. Julius by. of Ro.	iii.	13
	c	f. The son in Aric. Ed	xiiii	xviii	f		14
	d	f. Longinus marty	xv	xix	g f. Oswalde archbyshop	xi	15
xviii	e	f. Hilary and Jacoan	xvi		A f. Ando		16
vii	f	f. Patryke byhope	xvii	xv	b f. Anicete bysh. of Ro.	xv.	17
	g	f. Edward bynge	xviii	xvi	c f. Eleuther byhope	viii.	18
xv	A	f. Joseph	xix		d		19
iiii	b	f. Cuthberte abbote	xx	xii	e f. Victor byshop of Ro.		20
	c	f. Benet abbote	xvi.	xiii	f f. Symeon byhope		21
xii	d		v.	xiiii	g		22
	e	Theodoro preste	xxii		A Sapnt George marty		23
	f	f. Agapite mar.	xxiii		b f. wyllride byhope mar.		24
ix	g	f. Anni. of our La. ii.	xxiv	xviii	c f. Marke Euangel		25
	A	f. Lator marty	xxv	xv	d f. Clete byshop of Rome.		26
xvii	b		xxvi		e f. Anastase bysh. of Rome		27
vi	c	f. Dorothe byrgyn	xxvii	xiiii	f		28
	d	f. Victorine	xxviii	xiii	g f. Peter of Applan		29
xiiii	e	f. Quirine	vii.	xii	A		30
iii	f	f. Aldelme byshoppe	xxxi				

KL Marche betokeneth the. vi. yeris for
kompan. Arapyn the erty with pleasaunt
beuoute. That feason ponthe careth for
nothyng. And without throughte dothe
his poynte and pleasure.

KL Da. ynd. of. wales. lo. ueth. well. lekes.
That well. make. Ge. go. ry. lene chekes
If. Ed. warde. do. eate. some. with thum.
Ma. ry. lende. hym. to. Bed. lem.

Apryll.

KL The nyght is. x. houres.
the daye. xiii. houres.

	g	f. Theodoro byrgyne	xv.	1
xi	A	f. Mary Egyprian	iii.	2
	b	f. Richards byhope	3	
xix	c	f. Ambrose byhope	xii.	4
vi	d	f. Martinia & Maria	5	
	e	f. Serius byshop of Rome.	6	
xvi	f	f. Euphemye	ix.	7
v	g			8
	xiii	A f. Perpetuus bysh.	xvii	9
x	ii	b	vi.	10
	c	f. Guthlake		11
xv	d	f. The lone i Tan. gunt.		12
	e	f. Julius by. of Ro.	iii.	13
xviii	f			14
vii	g	f. Oswalde archbyshop	xi	15
	A	f. Ando		16
xv	b	f. Anicete bysh. of Ro.	xv.	17
iiii	c	f. Eleuther byhope	viii.	18
	d			19
xii	e	f. Victor byshop of Ro.		20
i	f	f. Symeon byhope		21
	g	f. Sother		22
	A	Sapnt George marty		23
	b	f. wyllride byhope mar.		24
xviii	c	f. Marke Euangel		25
vi	d	f. Clete byshop of Rome.		26
	e	f. Anastase bysh. of Rome		27
xiiii	f			28
iii	g	f. Peter of Applan		29
	A	Ethenwalde		30

KL The next. 6. yeris maketh soure & fleshy
And figured. is to toly Apryll. That tyme
of pleasures man hath most pleyr. frelme
and touyn his lufes to fulfyll.

KL In. Apryll. Am. hofe. is. fayne.
To. la. do. wal. hed. with. rayne.
Of. walde. forche. with. lens. vit. tope.
with. George. and. Mark. to. do. la. no.
more.

Maye.

EL The night is. viii. houres
and the day. xvi. houres.

M b Philip and Jacob apo. v
c Athanasie bphope ii
xix d Innocenc of the crosse iii
viii e f. Soderde iii
xvi g Saynt Jo. ante porte La c
v h f. Johan of Beuerlacy vii
b b Apperenge of f. Micha viii
xiii c Trans. of f. Nicholas. ix
ii d f. Gordians Epimach x
e f. Anthony marty: xi
f f xii
g f. Bernacius confel. xiii
xviii h f. The lone in Genu. xiiii
vii b f. Judoze marty: xv
c f. Brandyne bphope xvi
xv d Trans. off. Bernarde xvii
iii e f. Dioscori marty: xviii
f f. Dunstane bphope xix
xii g f. Bernadpne xx
i h f. Helyne quene xxi
b f. Julpane virgyn xxii
xi c f. Wilsbery marty: xxiii
d Trans. of f. Francys xxiiii
xviii e f. Aldeime bphope xxv
vi f f. Austapne xxvi
g f. Bede prest xxvii
xiii h f. Germain bphop xxviii
ii b f. Corone marty: xxix
c f. Felix bphop of Rome xxx
xi d f. Petronilla virgyn. xxxi

¶ As in the month of Maye all thyngs
is in myght. So at xxx. yeres man is in
chryste lyfhyng. Pleasante lusty / no
manneres syght. In beautye & strengthe
to woman pleasynge.

¶ James. toke. Croffe. wal. ter. Johan.
to. hell.

¶ Ap. co. las. sayde. do. hym. nome. yll.
But. with. that. came. saye. bphope.
And. fr. ces. ro. departs. them. & wayne.

June.

EL The night is. vi. houres.
of the daye. xviii. houres.

e f. Nicobeme marty: i
f f. Marcelline & Peter ii
g f. Erasmus iii
h f. Petroce iv
b f. Boniface v
c f. Mellon archbphop vi
d f. Radlac of f. Willane vii
e f. Edward & Gildarde viii
f f. Trans. of f. Edmunds ix
g f. Eue x
h Saynt Bernabe apo. xi
b f. Basilde / cirine. &c. xii
c f. The lone in Cancer. xiii
d f. Basill bphope xiiii
e f. Alice / Modeste & Leo. xv
f f. Richarde xvi
g f. Botolph xvii
h f. Trans. of f. Edwards xx
d walburge virgyn xxi
e f. Albone marty: xxii
f f. Audrey. Wygyl xxiii
g f. Quirill. f. John bap. xxiiii
h Trans. f. Elegg bphop xxv
b f. John & f. Paule xxvi
c f. Erclesens. xxvii
d Leo bp. of Ro. Wygyl xxviii
e Peter & Paule apost. xxix
f Comemo. of f. Paule xxx

¶ In June al thyngs falleth to rippenesse
And so dothe man at xxxvi. yere olde
And studyeth for to acqwyre ryche.
And taketh a wyfe to kepe his household.

¶ In June. e. cal. mus. dyde. thyngs.
for. to. gny. War. na. be. dyngs.
But. than. do. tulph. thought. it. me. ter.
That. John. quide. byke. be. foze. Be. ter.
July.

July.

RII The night is. viii. houres
a the day is. xvi. houres.

xix	g	oct. of s. Iohn bap.
xviii	b	Trans. of our Lady
xvii	c	Trans. of s. Thom. apo.
xvi	d	Trans. of s. Martyn
xv	e	s. Ioe virgyn & martyr
xiiii	f	oct. of s. Peter & Paule
xiii	g	s. Symbalde
xii	A	s. Crill by hope
xi	b	Seuen brothers mar.
x	c	Trans. of s. Benet
ix	d	s. Raboi and felix
viii	e	
vii	f	The lone in Leo
vi	g	Trans. of s. Swithyn
v	A	Trans. of s. Osmonde
iiii	b	s. Kencelm kynge
iii	c	s. Arnulph by hope
ii	d	s. Kustyne & Justyne
i	e	s. Margarete virgyn
	f	s. Marcede virgyn
	g	s. Mary Magdalcne
	A	s. Apollinaris byshop
	b	s. Crilin virgin. Uyg.
	c	s. James apostle
	d	s. Anne mother
	e	The seuen sleepers
	f	s. Samson byshop
	g	
	A	s. Abdon & Sennes
	b	s. Germane by hope

At xl. yere of age or els neuer.
Is any man endred with wyldome.
From thence forth his myght fayleth ever.
As in July dothe every blossom.

When Ma. ry. by. s. ted. Tho. mas
The. fre. ers. let. the. dogges. out. pas.
Then. came. forth. Mar. get. mag. dalayne.
James. In. marth. and. o. ther. they. no.

August.

RII The nyght is. x. houres
a the day is. xiiii. houres.

xix	c	Lamas daye
xviii	d	s. Steuen by. of Kofi.
xvii	e	s. Justyne of s. Steuen
xvi	f	s. Justyne preste
xv	g	
xiiii	A	Trans. of our Lorde
xiii	b	The feste of Iesu
xii	c	s. Crisake & his felowes
xi	d	s. Romayn
x	e	s. Laurence martyr
ix	f	s. Liberius martyr
viii	g	s. Clare
vii	A	s. Appolyte & his felo.
vi	b	s. Eusebius. Uygyl
v	c	Aump. of our Lady
iiii	d	The lone in virgyn
iii	e	oct. of s. Laurence
ii	f	Agapite martyr
i	g	s. Magnus martyr
	A	s. Le wys by hope
	b	s. Bernarde
	c	oct. assumpcion. ac.
	d	Uygyl.
	e	Bartylmeu apost.
	f	s. Le wys kynge
	g	s. Seuerpne
	A	s. Kufe martyr
	b	s. Austayne
	c	Decolla. of s. Iohn
	d	s. felix & Audacie
	e	s. Cuthbert virgyn

The goodes of the earth is gadied ever
more. In Auguste so at xlviii. yere.
Man ought to gather some goodes i hope.
To susteyne age that than dwaleth nere.

De. ter. cal. sed. for. Je. lu
And. bade. Lau. rence. for. to. save. tru.
Ma. ry. le. puge. all. the. be. bats
Ma. de. Bar. cel. my. be. to. by. che. Iohane.
pate. Septem

Septembie.

BL The night is. xlii. houres /
the daie is. xli. houres.

ixi	f	Syles abbotte
x	b	f. Anthony marty
xii	b	Trans. off. Luthbert
xiii	c	Beryne abbore
xiiii	d	f. Eugenius
xv	e	Nati. of our Lady
xvi	f	f. Gorgone marty
xvii	g	f. Siluius bishop
xviii	a	
xix	b	f. Marcyane bishope
xx	c	f. Marcellinus bishope
xxi	d	Crul. of the holy crosse
xxii	e	f. The same in Lib.
xxiii	f	Edyth birgyn
xxiiii	g	f. Lamberte bishope
xxv	a	f. Victor & Corona
xxvi	b	f. Januarius marty
xxvii	c	f. Eustace. Tygyl.
xxviii	d	Mathewe Apoble
xxix	e	f. Martrice & his cōpa.
xxx	f	f. Tella birgyn
xxxi	g	f. Andoche marty
xxxii	a	
xxxiii	b	Cypriane & Justyne
xxxiiii	c	f. Cosme & Damiane
xxxv	d	
xxxvi	e	f. Michael archāgel
xxxvii	f	
xxxviii	g	f. Hierome preste
xxxix	a	

Let no man thynke for to gather plēty
At. lili. yere he haue none
No more than if his barne were empty
In Septembie whā all the coine is gone.

Cy. les. was. cut. to. his. lollie.
Ma. ry. sayde. may. by. this. xrolle.
For. E. dieh. same. howe. that. Ma. ther. e.
Dyd. beate. fre. myn. Col. me. Wygh. ew.

Octobze.

BL The nyght is. xliiii. houres
and the daie is. x. houres.

ix	h	f. Regine bishop
x	b	
xi	c	
xii	d	f. Franys confessor
xiii	e	f. Apollinaris marty
xiiii	f	f. Fayth
xv	g	
xvi	a	f. Delagie
xvii	b	
xviii	c	f. Sereon & Victor
xix	d	f. Richasius bishop
xx	e	f. Wylfryde
xxi	f	Trans. off. Edward
xxii	g	f. Caliste by. of Rom.
xxiii	a	f. Aulfrean bishope
xxiiii	b	The four in Scor.
xxv	c	f. Audrey birgyn
xxvi	d	Luke euangelyst
xxvii	e	f. Fredelwyde bygin
xxviii	f	f. Austreberte birgin
xxix	g	xi. thousande birgens
xxx	a	Mary Salome
xxxi	b	f. Komayne bishope
xxxii	c	Magloze bishop
xxxiii	d	Trispine & Trispe
xxxiiii	e	Euartyse by. of Ro.
xxxv	f	Tygyl.
xxxvi	g	f. Symon & Jude
xxxvii	a	f. Marcillus bishop
xxxviii	b	f. Germayne capua.
xxxix	c	f. Mynctyn. Tygyl.

C By October betokeneth. l. yere.
That age hastely dothe man assaye.
If he haue ought than it dothe appere.
To lyue quyetly after his trespaye.

C Full. lyght. was. Fran. ceps. Fayth.
at. romc.
De. nys. conde. nat. Ed. warde. ouer. romc.
Eyll. Luke. with. a. leuen. thousande
Made. cris. pin. and. By. mon. to. stande.

November.

LI

The nyght is. xvi. houres
the day is. xvi. houres

d	The feast of all sayntes	i
xvi	All soules day.	ii
ii	S. Wenefrede virgyn	iii
g	S. Amantius	iiii
x	S. Aegysche	v
b	S. Leonarde	vi
xviii	S. Wylfryde archbyschop	vii
vi	d	viii
e	S. Theodore	ix
xv	f S. Martyn byshop of Ro.	x
iiii	g S. Martyn byshoppe	xi
	h S. Valerine marty.	xii
xii	b	xiii
i	c Trans. of S. Erken.	xiiii
d	The sonne in Sagitt.	xv
ix	e S. Edmund archbysch.	xvi
f	S. Helwe byshoppe.	xvii
xvii	g oct. of S. Martyn	xviii
vi	h S. Elizabeth	xix
b	S. Edmund knyge	xx
xiii	c Procrastias of our lady	xxi
ii	d Cecily virgyn	xxii
e	Clement by. of Ro.	xxiii
xi	f S. Silogony marty.	xxiiii
g	S. Katherine virgyn	xxv
xix	h	xxvi
viii	b S. Agrestole	xxvii
c	S. Kate marty.	xxviii
xvi	d S. Saturne. Wygyl.	xxix
h	e Andiewe.	xxx

December.

LI

The nyght is. xviii. houres
and the day is. vi. houres.

f	S. Elegg byshoppe.	i
g	S. Libane	ii
h	Depos. of S. Edmund	iii
b	S. Barbara virgyn	iiii
c	S. Babba abbot	v
d	Nicholas byshoppe	vi
e	oct. of S. Andiewe	vii
f	Concep. of our Lady	viii
g	S. Appian abbot	ix
h		x
b	S. Damase byshop of Ro.	xi
c	The sonne in Capri.	xii
d	S. Larcpe virgyn	xiii
e		xiiii
f	Valery byshoppe	xv
g	S. Sapientia	xvi
h	S. Lazarus byshoppe	xvii
b	S. Gracianne byshoppe	xviii
c		xix
d	S. Iulian marty.	xx
e	S. Thomas apostle	xxi
f	xxx. martyrs	xxii
g	Victorie virgyn	xxiii
h	Wygyl.	xxiiii
b	Natiuite of our lord	xxv
c	Steven pthomar.	xxvi
d	Iohn euangelyste	xxvii
e	Wybdermas day	xxviii
f		xxix
g	Trans. of S. James	xxx
h	S. Siluester. by. of Ro.	xxxi

When man is at. xvi. yere olde.
Whiche is pkened is to baragys November
the month wnterly. schely. and colde.
Then his soule helthe is tyme to re-
member.

S. Sayntes soules. in. hruen. ben. spe. her.
In. say. reb. Mar. ypn. bype. er.
Re. corbe. huc. and. balle. that. tell. can.
Clement. Ro. the. xyno. and. saynt. An.

The pere by Decembre taketh his ende.
And so dothe man / at this tyme. s. r. m. l. v.
Nature with age wyll hym on message
sende. The tyme is come / that he must
go hym selue.

Toy. was. bar. bar. to. By. coll.
Ma. ry. pray. thou. for. Lu. ces. soule.
And for. grace. pray. go. p. Thomas. ynd.
Co. Ch. b. hruen. Johan. Ch. b. h. b.
be. kynde.

¶ Roia

**The commaunde-
mentes of God gyuen by Moyses / and ex-
pounded by Christe very necessary and
expedient for youthe and all other
to learne and knowe.**

The fyrste Table.

I Am the Lord thy God / whiche
haue brought the out of the lande of
Egypt and out of the house of bondage
Thou shalt haue none other goddes
but me. Thou shalt nat make to thy
selfe any grauen ymage, nor any lykenes of any
thyng that is in heauen aboue: or in earth beneth /
nor in the water vnder the earthe / thou shalt not
bowe downe to them: nor worshyp them.
For I the lord thy god, am a gelouse god, and vi-
sytte the synne of the fathers, vpon the chyldren vnto
the thyrde and fourthe generacyon of them that
hate me: and yet shewe mercy vnto thousandes a-
monge them that loue me and kepe my commaunde-
mentes. Christe. Heare Israell, our Lord god is
one lord: and thou shalt loue thy lord god with
all thy herte and with al thy soule, and with al thy
mynde, & with al thy strengthe. Thou shalt wor-
shyp thy lord god, & hym onely shalt thou serue.

Thou shalt not take the name of
thy lord god in vayne.

Nor the lord wyl not holde hym guiltles, that ta-
keth the name of the lord his god in vayne

Christe. Ye haue hearde howe it was sayde to them
of olde tyme. Thou shalt not forswear thy selfe /
but shalt perfourme thyne othes to the lord. But

A. J.

I say

Exod. xx.
Deut. v.

I.
ii.

Mat. xxi.
Mar. xii.
Deut. vi.

iii.

Math. v.

The .x. commaundementes.

I say vnto you, I sweare not at al: neyther by heauē
foz it is goddes seate, noz yet by the earthe, foz it is
his fote stole: neyther by Ierusalem, foz it is the cy-
tie of the greate kinge: Neither shalte thou sweare
by thy hed, bycause thou canst nat make oue whyte
heare, oꝝ a blacke. But let your cōmunicacyon be,
ye ye, and nay nay: foz what so euer is moze than
that commeth of euill. *G: 22: 23: 24:*

iii.

Remember that thou kepe holy
the Sabbothe daye.

Exod. xx.

Syre dayes mayste thou labour, and do all that
thou haste to do: but the seuenth day is þe Sabbath
of the lord thy God, in it thou shalte do no maner
worke: neyther thou, noz thy sōne, noz thy doughter,
neyther thy man seruauant, noz thy mayde seruauant
neyther thy cattell, neither yet þe straūger þe is with
in thy gates. Foz in syre dayes the lord made hea-
uen and earthe, and the see/and all that in them is
and rested the seuenth day. Woherfoze þe lord ble-
sed the seuenth daye, and halowed it.

Mat. xij.

Mat. iij.

Elaie. 58.

Elaie. 26.

Hebze. 4.

Christe It is lesfull to do a good dede on the Sab-
bath day. Foz the sonne of man is lord euen of the
Sabbath day. The Lord sayeth by his prophete
Elaie þe his Sabbath is hallowcd and kepte, whā
we reste and cease to do oure owne wyll, to folowe
our owne wayes, and to speake our owne wordes:
whan we in worde, thought and dede, fulfyll hys
wyll (I say) and nat ours: and whan we suffre hym
to do his workes in vs, that at þe last, we may come
to that Sabbath and true reste: euen eternall lyfe,
whiche Christe the lord of the Sabbath, hath ob-
teyned foz vs by his bloude.

The seconde Table.

Honoure

The .x. commaundementes.

Honour thy father and and thy mother.

v.

That thy dayes may be longe in the lande whiche the **LORDE** thy God gyueth the.

Christe. Honour thy father and thy mother.

Mat. xv.

Paule. Honour father and mother: this is the fyrst commaundement that hath any promes, that thou

Ephe. vi.

Luc. ij.

mayste be in good estate, & lyue longe on the earthe By this commaudemēt Christe teacheth vs nat only to haue our father and mother in reuerence, and to obey theym, as he hym selfe was subiecte vnto his mother the virgyn Mary: but also to minystre vnto theyr necessities. Math. xv. Marc. vii.

Thou shalt do no murther.

vi.

Math. v.

Christe. Ye haue herde howe it was sayde vnto the of the olde tyme: Thou shalt not kyll. Who so euer killeth, shall be in daunger of iudgemēt. But I say to you: who so euer is angry with his brother shall be in daunger of iudgement. who so euer sayeth to his brother, Racha, shall be in daunger of a counsell. But who so euer sayeth, thou sole, shall be in daunger of hell fyre. Item ye haue hearde howe it is sayde. Thou shalt loue thy neryghbour: and hate thyne enemye. But I saye to you, loue your enemyes/ blesse them that curse you, do good to them that hate you, praye for them that do you wronge, & persecute you: that you maye be the chyldren of youre father whiche is in heauen. For he maketh the sonne to a-ryse on the euyll, and on the good, and sendeth his rayne on the iuste, and on the vniuste.

Thou shalt not commyt adultery.

vii.

Math. v.

Christe. Ye haue hearde howe it was sayde to them of olde tyme: thou shalt not commyt aduoutry. But I say to you, that who so euer loketh on a wyfe, lu-

A. ij.

synge

The .x. commaundementes.

syng after her, hath cūmytted aduoutry with her
alredy in his herte.

Hebre. 3. **Paule** Let wedlocke be had in pryce in all poynts,
and let the chamber be vndefyled: for hoze keepers
and aduouterers God wpll iudge.

biii

Math. b.

Mar. r.

Thou shalt nat steale.

Christe. Steale nat defraude no man. If any man
wpll sue the at the lawe, and take thy cote from the
let hym haue thy cloke also: gyue to hym þe asketh
and from hym þe wolde bozowe, turne nat awaye.

1. Cor. vj.

Paule. Howe is there vtterly a faute amonge you
because ye go to lawe one w an other: why rather
suffre ye not wzoge. Why rather suffre ye nat your
selues to be robbed: Yea euen your selues w wzoge
and robbe, and that the bzethzen. Let hym that dyd
steale, steale no moze, but lette hym rather labour
with his handes some good thyng, that he maye
haue to gyue vnto hym that nedeth.

Ephes. 4

ix.

Thou shalt beare no falsse wytnes
agaynst thy nychboure.

Math. 12

Mar. r.

Christe. Beare no falsse wytnes. I saye vnto you,
that of euery ydle worde whiche men shal haue spo
ken, they shal gyue accōpt at þe day of Iudgemēt.

Ephes. iiii

Paule. Wherfoze put away lyenge, & speake euery
man trueth to his nychboure, for as muche as we
are membyres one of an other. Let nat fylthy comu
nicacyon procede out of your mouthes: but þe whi
che is good to edifye withall, whan nede is, that it
may haue fauour with the hearers. Let all bytter
nes, fearlnes, & wyathe, tozyng, & curled speakyng,
be put awaye from you. Let no fylthyness, folysh
talkyng, noz iestyng (whiche are nat comly) be ones
named amōge you: but rather giuyng of thanks.

Ephes. v.

Thou

The .x. cōmaundementes.

Thou shalt nat coueyte thy neyghbours house.

Ne yther shalt thou coueyre thy neyghbours
wyfe, his manseruaunt, his mayde, his
ore, his asse, or ought that is his.

it.
x.

Christe. What so euer ye wolde that men shulde do
to you: euen so do ye to thē. To loue a mans neygh
bour as him selfe, is a greater thyng, thā al burnt
offerynges and sacrifices. Be nat ouercōme with
luste, for the care of this woꝛlde and the disceitful
nes of ryches, choke the woꝛke.

Mat. vii.
Mat. xiiij.
Mat. xij.
Mat. iij.

Paule. Let your conuersacyon be without coue
tousnes, and be content with that y^e haue alredy,
Godlynes is greate ryches, if a man be cōtent with
that he hath. For we brought nothyng into the
woꝛld, and it is a plaine case, that we cary nothing
out. Whan we haue fode and rayment, let vs there
with be content. They that wyll be ryche, fall into
temptaciō and snares, and into many folysshe and
noysome lustes, whiche dꝛowne men in perdition
and destruction. For couetousnes is the rote of all
euyll: which whyle some lusted after, they erred frō
the fathe, & tangled thē selues with many sorowes.
These woꝛdes whiche I cōmaunde the thys day,
shalbe in thyne herte, and thou shalt whette them
on thy chyldren, and shalt talke of thē whan thou
arte at home in thy house, and as thou walkest by
the way, and whan thou lvest dōwne, & whan thou
ryst vp: and thou shalt bynde them for a spygne
vpon thy hande. And they shall be papers of remem
braunce betwene thyne eyes, and thou shalt wypte
them vpon the postes of thy house, & vpon thy gates.
Take hede and heare all these woꝛdes whiche I
cōmaunde the, that it may go well with the, & with

Heb. xiiij.
i. Ti. vj.

Deut. vj.

Deut. xij

A. iij.

thy

The .x. cōmaundementes.

Deut. vj.

Deut. vj.

Deut. :7

Jo. xliij.

Luc. xj.

Jame. ij.

Eccle. ij.

Symbolum Athanasij.

thy chylzen after the for ever, whā thou doest that which is good & right in þe syght of þe loꝝe thy god.

Se thou do that whiche is ryght and in þe syght of the Loꝝe, that thou mayste prospere.

Ye shal do after nothyng þe we do here this day, euery mā what semeth him good in his owne eyes.

But what so ever I cōmaunde you, þe take hede ye do, and put nothyng therto, noꝝ take ought therfro

Cursed be he þe contynueth nat in al the woꝝdes of this lawe, to do the.

Chylye. If ye loue me, kepe my cōmaundementes.

Chylye. Happp are they that heare the woꝝde of God, and kepe it.

Who so ever shal kepe the hole lawe, and yet sayle in one poynt, he is gyltie in all. for he that sayde.

Thou shalte nat cōmyt aduoutꝝ, sayde also: thou shalte nat kyll. They that feare the Loꝝe, kepe his cōmaundementes.

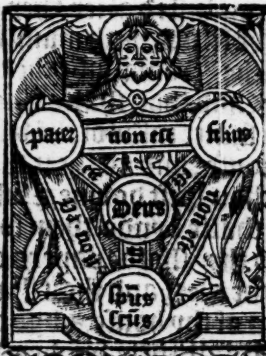
The Symbole of Crede of the greate doctour Athanasius dayly red in the Church.



Quicunq; vult saluus esse: ante omnia opus est vt teneat catholicam fidem.

Quam nisi quisq; integram inuiolatamq; seruauerit: absq; dubio internum peribit.

Fides autem catholica hec est: vt vnum deū in trinitate: & trinitatē



HO SO ever wyl be saued before all thigs it is necessary þe holde þe catholyke faythe, which sayth, but if enery man wyl kepe hole & inuio- late, wout doute he shal eternally perithe whys truly is the Catholyke faythe, that we worshyp one god

The symbole of Athanasius.

God in trinite, and the trinite in vnite.

Neither confoundynge the persones.

Neither separatynge the substance.

The person of the father is one, the person of the sone another, the person of the holy Ghoſte another.

But of the father, of the sone, and of the holy ghoſte, there is one diuinite, equall gloꝝ, coeternall maiestie.

Suche as is the father, ſuche is the ſon, ſuche is the holy ghoſte.

The father is vncreate, the Sonne vncreate, the holy ghoſte is vncreate.

The father is without measure, the sone without measure, the holy ghoſt without measure.

The father is euerlaſtyng, the ſon euerlaſtyng, the holy ghoſte euerlaſtyng.

And yet be there nat thꝛe euerlaſtynges, but one euerlaſtyng.

Quyn as there be nat thꝛe vncreate, noꝝ thꝛe vnmefurate, but one vncreate, and one vnmefurate.

In lyke maner is the father almyghty, the ſonne almyghty, and the holy Ghoſte almyghty.

And yet be they nat thꝛe almighties but one God almyghty.

So the father is God, the Sonne God, the holy Ghoſte is God.

And yet be there nat .x. god, but one god

So the father is the Lorde, the Sonne the lorde, the holy Ghoſte the lorde.

And

in vnitate veneremur.

neqꝫ cōfundētes perſonas: neqꝫ ſubſtātiā ſeparantes.

Alia eſt enī perſona patris / alia filij: alia ſpiritus ſancti.

Sed patris et filij et ſpiritus ſancti vna eſt diuinitas, equalis gloria coeterna maiestas.

Qualis pater: talis filius: talis ſpiritus ſanctus.

Increatus pater / increatus filius: increatus ſpiritus ſanctus.

Immenſus pater / immenſus filius: immenſus ſpiritus ſanctus.

Eternus pater: eternus filius: eternus ſpiritus ſanctus.

Et tamen nō tres eterni, ſed vnus eternus.

Sicut non tres ſcraſi nec tres immenſi: ſed vnus increatus, et vnus immenſus.

Similiter omnipotēs pater / omnipotens filius: omnipotens ſpiritus ſanctus.

Et tamen non tres omnipotentes: ſed vnus omnipotens.

Ita deus pater / deus filius: deus ſpiritus ſanctus.

Et tamen non tres dii ſed vnus eſt deus.

Ita dominus pater, dominus filius: dominus ſpiritus ſanctus.

The symbole of Athanasius.

Et tamen nō tres dñi,
sed vnus est dominus.
Quia sicut singillarim
vnāquāq; psonā: deum
ac dñm cōfiteri, xp̄iana
veritate cōpellimur.

Ita tres deos aut do-
minos: dicere catholi-
ca religione phibemur
Pater a nullo est fact⁹
nec creatus, nec geni-
tus.

¶ Filius a patre solo est
non factus, nec creat⁹
sed genitus.

¶ Spiritussanctus a pa-
tre, et filio, non factus
nec creatus, nec geni-
tus, sed procedens.

¶ Unus ergo pater, non
tres patres, vnus filius
non tres filij: vnus spi-
ritussanctus, non tres
spiritussancti.

¶ Et in hac trinitate ni-
chil prius aut posteri⁹,
nichil mai⁹ aut minus:
sed tote tres p̄sone, coe-
tne sibi sūt ⁊ coequales

Ita vt p̄ oīa sicut iam
supradictū est, ⁊ vnitas
trinitate: ⁊ trinitas in
vnitate veneranda sit.

¶ Qui vult ergo saluus
esse: ita de Trinitate
sentiat.

¶ Sed necessarium est ad
etnā salutē vt incarna-
tionē quoq; dñi nři iesu
xp̄i fidelit q̄s credat.

¶ Est q̄ fides recta vt cre-
damus ⁊ cōfiteamur: q̄a
dñs noster ies⁹ xps dei
filius deus, ⁊ homo est.

Deus est ex substantia

And yet be they nat. 3. lord, but one lord.
Eoz as we be compelled by the christian
berpte to cōfesse seperatly euery one per-
son to be God and Lord.

So are we p̄hibited by the Catholyke
relygion of Christes saythe to saye that
there be thze Goddes oꝝ thze Lordes.

The father is made of none, neyther
created, noꝝ gotten.

The Sonne is from the father alone,
neyther made, ne creatyd, but gotten.

The holy Ghost is from the father, and
the Sonne, neyther made, created, noꝝ
gotten, but p̄cedyng.

And so is there but one father, nat thze
fathers, one Sonne, nat thze Sonnes,
one holy Ghoste, nat thze holy Ghostes.

And i this Trinite, there is none befoze
oꝝ after another, nothyng more, oꝝ lesse:
but all the thze persons be coeternē, and
coequall to them selſe.

So that by all wayes as nowe it hath
ben aboue sayd, the Trinite in vnite, and
the vnite in Trinite may be woꝝshypped

He therfoze that wyll be sauēd; let hym
vnderstande thus of the Trinite.

But it is necessary vnto euerlastig helth
⁊ euery christian beleue also saythfully ⁊
incarnacyon of our Lord Iesu Christe.

It is therfoze the ryght saythe, that we
beleue and confesse that our Lord Iesu
Christe the Sonne of god, is god ⁊ man.

He is God by the substance of the father
gotten

The symbole of Athanasius.

gotten befoze all worlde, and he is man by the substance of hys mother bozne in the worlde.

Perfecte, God, perfecte man beyng of a soule resonable and of fleshe humayne.

Equall to the Father by hys Godhed, lesse than the Father by hys manhed.

Whiche though he be god and man, yet is there nat twayne, but one Christe.

Truly he is one nat by the turnynge of his Godhed into manhed, but by assump-
tyng of his manhed into Godhed.

Beyng one to al entetes, nat by cofusion of substance, but by vnite of person.

Foz as the resonable soule and y fleshy bodye is oz maketh one man, so God and man, is one Christe.

Whiche sufferyd deathe foz our saluacio descendyd to helle, and ryle from deathe the thyrde daye.

Whiche assendyd to heuens, sytteth at the ryght hande of God the Father almyghty from these shal he come to iudge the quykke and deade.

At whose coming al me muste ryle with theyr bodyes, and shal gyue accompte of theyr owne propre dedes.

And they that haue done well shal go in to euerlastynge lyfe, they that haue done euyl into euerlastynge fyre.

This is the catholyke saythe, which ex-
cepte euery man faithfully and stedfastly do beleue, he can nat be saued.

FINIS.

The

patris ante secula ge-
nitus et homo est ex sub-
stantia matris in secu-
lo natus. * * *

Perfectus deus perfectus
homo ex aia rationali, et hu-
mana carne subsistens.

Aqualis patri secundum di-
uinitatem: minor patre
secundum humanitatem.

Qui licet deus sit et
homo: non duo tamen/
sed vnus est Christus.

Vnus autem non con-
uersione diuinitatis in
carnem: sed assumptio-
ne humanitatis in deum.

Vnus oino non confu-
sione substantie: sed vni-
tate persone.

Nam sicut anima ratio-
nalis, et caro, vnus
est homo: ita deus et
homo vnus est christus.

Qui passus est pro sa-
lute nostra, descendit ad
inferos: tertia dei resur-
xit a mortuis.

Ascendit ad celos se-
det ad dexteram dei pa-
tris omnipotentis: in-
de venturus est iudicare
vivos et mortuos.

Ad cuius aduentum oes
homines resurgere habent
cum corporibus suis: et
reddaturi sunt de factis
propriis rationem.

Et qui bona egerunt
ibunt in vitam eternam
qui vero mala, in ignem
eternum.

Hec fides catholica,
quam nulli quisque fideliter
firmiterque crediderit:
saluus esse non poterit.

i. Cl. ff.



The office of all estates.
Byshop muste be fauteles, the husbāde of
one wyfe, sober, discrete, honestly apparay
led, herberous, apte to teache, nat dionkē,
no fyghter, nat gyuen to fylthy lucte, but
gentle, abhorryng fyghtyng, abhorryng couetous
nes, and one that ruleth hys owne house honestly
haupng chyliden vnder obedience with al honesty.

Rulers.

Deute. f.

Leui. xix.

Leui. xix.

Ye that are rulers of the earthe, se that ye loue
ryghteousenes, and that ye comytte none vn
ryghteousenes in iudgemēt. Thou shalt nat haue
respekte to the persone of the poze, noz honour thou
the countenance of the ryche, but iudge thy neygh
bour ryghteously.

The comens.

Ye shal nat deceiue your bzytherne, neyther yd
weyght noz measure: but shal haue true balas
ces, & true weyghtes, for I am the lord, your god.

Husbandes.

Ephes. v.

Husbandes loue your wyues, euen as Chyriste
loued the congregation, and gaue hym selfe
for it, to sanctifie it, and clesed it in the founteyne
of water, thozough y worde, to make it to hym selfe
a glorious congregation, without spotte or wryn
cle, or any suche thinge. So ought me to loue theyz
wyues, as theyz owne bodyes. He that loueth hys
wyfe, loueth hym selfe. For no man yet euer hated
his owne fleshe, but nozshed it, &c.

Wyues.

Ephes. v.

Wyues, submyt your selues to your owne
husbandes, as vnto the Lorde, for the
husbāde is the wyues hed, euen as Chy
riste is the hed of the congrega^{ti}on. Therfore as the
congregation is in subiection to Chyriste, lyke wyfe
let the

The offyce of all estates.

let the wyues be in subiectyon to theyr husbandes
in all thynges. ¶ (C) ¶ (C) ¶ (C) ¶ (C)

Fathers and mothers.

Ye fathers moue nat your chyliden to wrathe, Ephes. v.
but brynge them vp with p̄ noztur and infoz-
mation of the lord. ¶ (C) ¶ (C) ¶ (C) ¶ (C)

Chyliden.

Chyliden obeve your fathers and mothers in
the lord, for so it is ryght. Honour thy father
and mother, that is the fyrste comaundement that
hathe any promyse, that thou mayste be in good
estate, and lve longe on the earth. ¶ (C) ¶ (C) ¶ (C)

Maysters.

Ye maysters, do vnto yo^r seruautes p̄ whiche is Col. iij.
iuste, & egal, puttyng away al byttnes & threa-
tenyn, knowyng p̄ euen ye haue a mayster i heuen.

Seruautes.

Seruautes be obedient vnto your bodely may- Col. iij.
sters in all thyng, nat with eye seruice, as men
pleasers, but i singlenes of herte, fearyng god. And
what so euer ye do, do it hartely, as though ye dyd
it vnto p̄ lord, and nat vnto men, for as muche as
ye knowe that of the Lord ye shall receyue the re-
warde of inheritaunce, for ye serue the lord Chyiste.

Wydowes.

She that is a very wydowe, and frendles, put-
teth her truste in God, and continueth in sup-
plication and prayer, myght and day. ¶ (C) ¶ (C) ¶ (C)

The summe of all.

Loue thy neryghbour as thy selfe, and what so-
euer ye wolde that other shulde do to you, do
you euen the same to them, and what ye wolde nat
that other shulde do to you, se p̄ ye do it nat to them.

¶ F I A I S.

The

Initium sancti euan
geli secundū Jo
hannem.

Gloria tibi domine.

In principio erat
verbum et verbum
erat apud deum ⁊ deus
erat verbum. Hoc erat
in principio apud deū,
omnia per ipsum facta
sunt: et sine ipso factū
est nihil. Quod factum
est in ipso vita erat: et
vita erat lux hominum.
Et lux in tenebris lu
cet, et tenebre eam non
comprehenderūt. Fuit
homo missus a deo: cui
nomen erat Iohānes.
Hic venit i testimoniū:
vt testimoniū phiberet
de lumine, vt oēs crede
rēt per illum. Non erat
ille lux: sed vt testimo
niū phiberet de lumine
Erat lux vera: que illu
minat oēm hominē ve
nientē in hunc mundū.
In mūdo erat et mūd⁹
per ipsum factus est: et
mūdus eum nō cogno
uit. In ppria venit: et
sui eum non receperūt.
Quotquot autē recepe
runt eū: dedit eis pote
statē filios dei fieri, his
qui credūt in nōe eius
Qui nō ex sanguinib⁹,
neq ex voluntate car
nis, neq ex volūate vi
ri: sed ex deo nati sunt.
Et p̄bū caro factū est:
et habitauit in nobis.
Et vidimus gloriā ei⁹:
glām quasi vnigeniti a
patre. Plenū gracie et
veritatis. Deo. grās.

Te inuocamus, te

C The begynnyng of the holy Gospell
after saynt Iohn, the .i. Chapter.

Gloꝝy be to the loꝝde.



In the begynnyng was the
woꝝde. And the woꝝde was
with God. And the woꝝde was
god. The same was in the begi
nyng with god. Al thyngs were
made by it, and without it was
made nothyng. That was made in it, was
lyfe, and the lyfe was the lyghte of men.
And the lyghte shyneth in the darkenes,
but the darkenes comprehended it nat.
There was a man sente from god, whose
name was Iohan. The same came as a
witnesse to beare witnesse of þe lyght, that
all men thꝛough him myghte beleue. He
was nat that lyght, but to beare witnesse
of the lyght. That was a true lyght, whi
che lyghteth all men that come into the
woꝝlde. He was in the woꝝlde, ⁊ the woꝝlde
was made by him: ⁊ yet the woꝝlde knew
him nat. He came amonge his owne, and
his owne receiued him nat. But as many
as recepued him, to the gaue he power to
be þe sones of god, in þe they beleue on his
name, which were boꝝne nat of bloud, noꝝ
of the wyl of the fleshe, noꝝ yet of the wyl
of man, but of God. And the woꝝde was
made fleshe, and dwelte amonge vs. And
we saue the gloꝝy of it, as the gloꝝy of the
only begotten sonne of the father, which
woꝝde was full of grace and veritie. *ac.*
Antp. We do cal vpon the, we do woꝝshyp
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Luke.

the, we do praye the, o blessyd Trinite.

C The versicle.

Blessyd be þ lozdes name al other befoze.


C The answere.

from this tyme fozthe and euermoze.

C Let vs pray.

O God the protectour of all that trust in the, without whom nothynge is of value, nothynge is holy, multiplie thy mercy vpon vs, that throughte thy gouernance and guydyng we may so passe in goodes tempoꝛal, that we lese nat þ eternall. By Chyriste our lozde.

C Luke. i.

 **T**he aungel Gabriel was sent fro god vnto a cytie of Galilee, named Nazareth, to a ygin spoused to a mā, whose name was Ioseph, of the house of Dauid: and þ virgins name was Mary. And the aungell wente vnto her, & sayde: Hail full of grace, the lozde is with the, blessyd arte thou amonge women. whā she sawe him she was abashed at his sayeng, & caste in her mynde what maner of salutation that shulde be. And the aūgel sayd vnto her. Feare nat Mary for thou haste foude grace with god. Loo thou shalt conceyue in thy wombe, and shall beare a sonne, and his name shall be called Iesus. He shall be greate & shall be called the sonne of the hyghest. And the lozde god shall gyue vnto him the seate of his father Dauid, & he shall raygne ouer

adoram⁹, te laudam⁹: o beata Trinitas.

C Versus.

Sit nomē dñi bñdictū

in seculum.

Et hoc nunc et vsq in seculum.

C Versus.

Protector in te sperantium deus, sine quo nichil est validum nichil sanctum multiplicā super nos mīsericordiam tuam: vt te rectorē, te duce sic transcamus per bona temporalia, vt nō amittamus eterna. Per Xpm dñm.

C Luke. i.

In illo tpe. Missus est Gabriel angel⁹ a deo in ciuitatē Galilee, cui nomē Nazareth ad virginem despōsatā viro cui nomē erat Ioseph de domo Dauid: et nomen virginis Maria. Et ingressus angelus ad eam: dixit. Ave gratia plena dominus tecum: benedicta tu in mulieribus. Que cum audisset turbata est in sermone eius: et cogitabat qualis esset ista salutatio. Et ait angelus ei. Re timeas Maria: inuenisti enim gratiam apud deum. Ecce concipies i vtero et paries filiū: et vocabis nomen ei⁹ Iesū. Hic erit magn⁹: et filius altissimi vocabitur. Et dabit illi dñs deus sedem Dauid patris eius, et regnabit

in domo Jacob in eternum: et regni eius non erit finis. Dixit autem Maria ad angelum: Quomodo fiet istud quoniam virum non cognosco? Et respondens angelus dixit ei. Spiritus sanctus superueniet in te: et virtus altissimi obumbrabit tibi. Ideoque et quod nascetur ex te sanctus: vocabitur filius dei. Et ecce Elizabeth cognata tua: et ipsa concepit filium in senectute sua. Et hic mensis est sextus illi que vocatur sterilis: quod non erit impossibile apud deum omne verbum. Dixit autem Maria. Ecce ancilla domini fiat mihi secundum verbum tuum. Deo gratias.

¶ **Matthei.**
Quam nat⁹ esset Iesus in Bethleem iude in diebus Herodis regis: ecce magi ab oriente venerunt Hierosolimam dicentes. Ubi est qui natus est rex Iudeorum? Audimus enim stellam eius in oriente: et venimus cum muneribus adorare eum. Audiens autem Herodes rex turbatus est: et congregans omnes principes sacerdotum et scribas populi sciscitabat ab eis, ubi Christus nasceretur. Et illi dixerunt ei. In Bethleem iude. Sic enim scriptum est per prophetam. Et tu Bethleem

the house of Jacob for ever, of his kynge dome shalbe no ende. Chan sayde Mary vnto the angel. Howe shall this be, seying I knowe nat a man? And the angel answered & sayde vnto her. The holy ghost shal come vpon the, and the power of the hyest shal ouershadowe the. Therfore also that holy thyng whiche shalbe bozne, shalbe called the sone of god. And behold thy cousin Elizabeth, she hath also conceyued a sonne in her olde age. And this is her. vj. moneth, though she be called barren, for with god shall nothyng be impossible. And Mary sayde. Beholde the handmayden of the lord: be it vnto me euen as thou hast sayde. Thankes to god



¶ **Mattheus.**
When Iesus was borne in Bethleem (a towne of Iury) in þe tyme of Herode the kynge: beholde there came wyse men from the East to Ierusalem, sayeng: Where is he that is borne kynge of the Jewes? We haue sene his starre in the East, and are come to worshyp hym. When Herode the kynge had herde this, he was troubled, and al Ierusalem with hym, and he gathered all the chiefe prestes and scribes of the people, and demaunded of them where Christus shulde be borne. They sayde vnto hym in Bethleem, a towne of Iury. For thus it is wyrtten by the prophete. And thou Bethleem

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Marke.

leem in the lande of Iury, arte nat the lest
 cōcernyng the prynces of Iuda. For out
 of the shal come a captayne, whiche shall
 gouerne my people of Iſrael. Than he
 rode prouely called for wyſemen, and dili-
 gently enquired of them the tyme of the
 ſtarre y appered: and ſente them to Beth
 leem, ſayeng: Go & ſerche ye diligētly for
 the chylder: and whau ye haue found him
 bypge me worde, & I may come & wor-
 ſhypp him alſo. Whan they herde & kynge
 they departed. And lo the ſtarre, whiche
 they ſawe in the Eaſt wente befoze them
 vntyll it came & ſtoode ouer y place where
 the chylder was. Whan they ſawe y ſtarre
 they were marueylous glad, and went in
 to the houſe & founde the chylder with Ma-
 ry his mother, and kneled downe & wor-
 ſhypped him, and opened they treaſures
 and offered vnto him gyftes, golde, fran-
 kyntens, and myrr. And after they were
 warned of god in a dreame, & they ſhulde
 nat go agayne to Herode, they retourned
 into they owne countrey by another way.

Chap. xii.



After that he appered vnto
 the elden, as they ſate
 at meat, & caſt in they teth they
 vnbelefe, and hardnes of herte,
 becauſe they beleued nat them,
 whiche had ſene him after his re-
 ſurrection. And he ſayde vnto them: Go
 ye into all the world, and preache the goſ-
 pelli

fra iuda: nequaquam
 ma est i principio maq.
 Et te enim exiet euaq.
 regat pplm meū. Itaq.
 ite. Herodes clā vo-
 caris magis: diligēter
 videtis ad eis tēp. ſet.
 le que apperuit eis. Et
 mittēs eos in Bethleē
 dicit. Preet introgare
 diligēter de puero: et
 cū inueneris renūciare
 michi: vt et ego venies
 adorē eum. Qui cū au-
 diſſent regē: abiit.
 Et ecce stella quā vide-
 rāt in oriēte antecedes
 bat eos: vsq. dū venēs
 ſtaret ſupra vbi erat pu-
 er. Et agētes aut stella
 magi: gauſi ſūt gaudii
 magno valde. Et intrā-
 des domū inuenerūt pu-
 erū cū Maria matre ei:
 et procidentēs adora-
 uerunt eum. Et apertis
 theſauris ſuis obtrule-
 runt ei munera: aurum,
 thus, et myrrhā. Et re-
 ſponſo accepto in ſom-
 nis ne redirent ad He-
 rodē: p. aliam viam re-
 uerſi ſunt in regionem
 ſuam. Deo gratias.

In illo tēpore. Res-
 cumbentibus. xj. di-
 ſcipulis apparuit illis
 ieſus: et exprobaui in
 ereditatem illorum &
 duriciam cordis: quia
 his q. viderant eum re-
 surrexiſſe, non credide-
 rāt. Et p. uis. Eun-
 tes in mundū vniuerſū
 p. dicate euāgeliiū omni

euangelium omni crea-
ture. Qui crediderit et
baptizatus fuerit salu-
erit. Qui vero non cre-
diderit: cōdemnabitur.
Signa autem eos qui
crediderint: hec sequen-
tur. In nomine meo de-
monia eicient: linguis
loquentur nouis: serpē-
tes tollēt. Et si mortife-
rum, quid biberit nō eis
nocebit. Super egros
manus imponēt ⁊ bene
habebunt. Et dominus
quidē Iesus postq̃ lo-
cut⁹ est eis, assumptus
est in celū, ⁊ sedet a dex-
tris dei. Illi autem pro-
fecti p̃dicauerūt vbiq̃:
domino cooperante et
sermone cōfirmante:
sequētib⁹ signis. Deo
gratias.

Passio domini nostri
Iesu Christi secun-
dum Iohannē



Eressus est
dominus Je-
sus cum disci-
pulis suis
trans iordanem
Cedron, vbi erat
ort⁹, in quem introiit
ipse et discipuli eius.
Sciebat autem et Ju-
das qui tradebat eum
locum: quia frequenter
Iesus cum discipulis
suis. Judas ergo cum
accepisset cohortem,

spell to all creatures. He that beleueth, ⁊
is baptised, shalbe safe. But he þ̃ beleueth
nat, shalbe dampned. And these signes
shall folowe them þ̃ beleue. In my name
they shal cast out deuyls, and shal speake
with newe tonges, and shal kyl serpētes.
And if they d̃ynke any deadly thyng, it
shall nat hurte them. They shal lay theyr
handes on the sycke, and they shall reco-
uer. So the lord Iesus after that he had
spoken vnto them, was receyued into he-
uen, and sitteth on the ryghte hande of
god. And they wente forth and preached
euery where. And the lord wrought with
them, and cōfyrmed the worde with mi-
racles that folowed.

The passion of our Lorde Iesu
Christe, wyrtten by saynt
Iohnē Euangelist.



the place, for Iesus often tymes resorted
thither with his disciples. Judas thā af-
ter that he had receyued a bonde of men,
and

Whā Ies⁹ had
spoken these
wordes, he wente
forth with his disci-
ples ouer þ̃ brouke
Cedron: where was
a garden, in to the
which he cōtred with
his disciples. Ju-
das also, whiche be-
trayed hym, knewe
the place, for Iesus often tymes resorted
thither with his disciples. Judas thā af-
ter that he had receyued a bonde of men,
and

The passion.

answered hym, We haue a lawe, & by our lawe he oughte to dye, because he made hym selfe the sonne of god. Whā Pylate herde þ̄ sayeng, he was the moze affrayde, & sayd vnto Ies^{us}: whence arte thou? But Iesus gaue him none answer. Thā said Pylate vnto hym. Speakest thou not vnto me? Knowest thou not þ̄ I haue power to louse the? Iesus answered. Thou couldest haue no power at all agaynste me, excepte it were gyue the from aboue. Therfore he þ̄ deliuered me vnto þ̄ is more i synne. And from hensefoz the soughte Pylate meanes to loose hym. But the Iewes cryed, sayenge: If thou let hym go thou arte not Césars frende. foz who soeuer makethe hym selfe a kynge, is agaynste Cesar. Whan Pylate herde that sayeng, he brought Iesus forth, and sat downe to gyue sentence, in a place called the Pauement: but in the Hebrew tonge Gabbatha. It was þ̄ Saboth euen, whiche falleth in the Easter feast, and aboute the syxt houre. And he sayd vnto the Iewes: Beholde your kynge. They cryed, away with hym, away with hym, crucifie hym. Pylate sayde vnto them. Shall I crucifie your kynge? The hye pzeestes answered: we haue no kynge but Cesar. Than delpyuered he hym vnto them to be crucified. And they toke Iesus and ledde hym awaye. And he bare his crosse, and wēte forth in to a place, called the place

noscaris quia nullā inuenio in eo causam. Et iuit ergo Iesus portās coronā spineā: & purpureū vestimētū. Et dixit eis Pilat^{us}. Ecce homo. Cum ergo vidissent eū pōtīfices & ministri: clamabāt, dicētes. Crucifige eū. Dixit ei Pilat^{us}. Accipite eū vos et crucifigite. Ego enim non inuenio in eo causam. Responderūt ei iudēi. Nos legem habemu^s, & secundu^m dū legē debet mori: qā filiū dei se fecit. Cū ergo audisset Pilatus hunc sermonē: magis timuit. Et ingressus est iterū pretorium: et dixit ad Iesum. Unde es tu? Iesus aū^{tem}, responsu^m nō dedit ei. Dixit ergo ei Pilatus. Mihi non loqueris? Rescis qā potestātē habeo crucifigere te & potestātē habeo dimittere te? Resp. Ies^{us}. Nō haberes potestātē: aduersum me vllā: nisi tibi datū esset desuper. Propterea q̄ me tradidit tibi maius peccatū habet. Et exīde querebat Pilat^{us}: dimittere eum. Iudei autē clamabāt dicētes. Si hūc dimittis, nō es amicus Césaris. Sīs q̄ se regē facit, cōtradicit Césari. Pil^{atus} ergo cū audisset hos sermones, adduxit Iesū foras & sedit p̄ tribunali i lo-

The passion.

co q̄ dicit̄ licostratos, Hebraice aut̄ Gabatha, Erat aut̄ parasceue pasche, hora quasi sexta. Et dicit̄ iud̄. Ecce rex vest̄. Illi aut̄ clamabāt. Tolle, Tolle, crucifige eū. Di. ei. Pil. Regē v̄z crucifigi. Resp. ponti. Nō habemus regem nisi Cesarē. Tūc erḡ tradidit illū eis: vt crucifigeret. Susceperūt aut̄ Iesū, z eduxerūt eū: z basulās sibi crucē, exiuit in eū (q̄ dicit̄ caluarie) locū. heb. golgatha: vbi eū crucifixerunt. Et cū eo alios duos hinc z hinc: mediū aut̄ Iesū. Scriptū aut̄ z titulum Pil. z posuit sup crucē. Erat aut̄ scriptū: Ies⁹ nazaren⁹ rex iudeorū. Hūc erḡ titulū multiles gerūt iudeoz: q̄a ppe ciuitatem erat loc⁹ vbi crucifig⁹ est Ies⁹. Erat em̄ scriptū heb. grece, z latine. Dicebāt erḡ Pil. pōtiffices iudeoz. Noli scribere rex iudeoz: sed q̄a ipse dixit. Rex sū iudeoz. Resp. Pil. Quod scripsi scripsi. Milites erḡ eū crucifixerūt eū: acceperūt vestimēta ei⁹: z fecerūt quatuor: ptes, vnicuiq; militi pte z tunicā: Erat aut̄ tunica incōfutilis desup cōtorta p totū. Vixerunt erḡ ad inuicē. Nō scidam⁹ eā: sed⁹ sortiamur de illa cui⁹ sit. At scriptū:

of deade mennes sculles (whiche is named in Hebrewe, Golgatha) where they crucified hym. And with hym two other, on eyther syde one, and Iesus in the myddes. Pilate wrote his tytle, and put it on the crosse. The wytyng was, Iesus of Nazareth, kyng of þ Jewes. This tytle redde many of the Jewes. For the place where Iesus was crucified, was nyghe to the citie. And it was wytē in Hebrzew Greke, and latyn. Than sayde the hye preestes of the Jewes to Pilate. Wyte nat kyng of the Jewes: but that he sayd I am kyng of the Jewes. Pilate answered. What I haue wyten, þ haue I wyten. Than the loudiours whan they had crucified Iesus, toke his garmentes and made.iiii.ptes, to euery soudyer a parte & also his cote. There was a cote wout seme, wzought opē throughtout. And they sayde one to another. Let vs not deuyde it, but cast lottes who shall haue it. That the scripture myght be fulfyllled, whiche sayeth: They parted my rayment amōge them and on my cote dyd cast lottes. And the souldiers dyd suche thynges in dede. There stode by the crosse of Iesus his mother, and his mothers syster, Marye the wyfe of Cleophas, and Mary Magdalene. Whan Iesus sawe his mother, and the disciple standynge whom he loued, he sayd vnto his mother: Woman, be holde thy sonne. Thā sayd he to the disci-
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The passion.

ple: Beholde thy mother. And from that
houre the disciple toke her for his owne.
After that whā Iesus perceiued that all
thinges were pformed: that the scripture
myghte be fulfilled, he sayde, I thyste.
There stode a vessell full of vinegre by.
And they fylled a sponge with byneger,
and woude it aboute with yslope, and put
it to his mouth. Allone as Iesus had re-
ceyued of the byneger, he sayde: It is fy-
nished. And bowed his heade, and gaue
vp the goste. The Jewes than because it
was the Saboth euen, that the bodyes
shuld not remayne vpon the crosse on the
Saboth daye (for that Saboth day was
an hye daye) besougthe Pylate that they
leggs might be broken, and þ they might
be taken downe. Than came the soudy-
ers and bzake the legges of the fyrst, and
of the other, whiche was crucified with
Iesus. But whā they came to Iesus, and
saw that he was deade alreby, they bzake
not his legges: but one of the soudyers
with aspeare, thyste hym in to the syde/
and forth with came out bloude & water.
And he that sawe it, bare recozde, and his
recozde is trewe. And he knoweth that
he sayth true, that ye myghte beleue also.
These thinges were done þ the scripture
myght be fulfilled: ye shall not bzake a
bone of hym. And agayne another scrip-
ture saith, They shall loke on him, whom
they pearled. After that Ioseph of Ara-

ra impleret dicens. Par-
titi sunt vestimenta mea
sibi: et sup vestē meā mi-
serūt sortē. Et milites
qdē hec fecerūt. Stabat
aut iuxta crucem Iesu
mat ei⁹, et soror matris
eius Maria Cleophe, et
Maria Magdalene. Cū
vidisset erg Iesus ma-
trē, et discipulū quē di-
ligebat, dixit matri sue.
Mulier ecce fili⁹ tuus.
Deinde dixit discipulo.
Ecce mat tua. Et ex illa hora
accepit eā discipulū in suā.
Postea sciēs Ies⁹: qd iā
oīa cōsummata sūt: vt
cōsumaret scrip. dixit.
Sittio. Haec aut positi⁹
erat, aceto plenū. Illi
aut spōgiā plenā aceto
hyssopo circūponētes:
obtrulerāt ori eius. Cū
erg accepisset Iesus a-
cetū, dixit. Cōsumatū
est. Et inclinato capite
tradidit spiritū. Iude⁹
erg qm parasceue erat:
vt nō remaneret i cruce
corpa sabbato (erat enī
magis dies ille sabbā-
ti) rogauerūt Pilatū, vt
frāgeretur eorū crura, et
tolleretur. Venerūt erg
milites et pmi qdē fre-
gerūt crura et alteri⁹ q
crucifix⁹ est cū eo. Ad
Iesum aut cū venisset:
vt videret iā mortuū:
non fregerūt ei⁹ crura:
sz vn⁹ militū lancea lat⁹
ei⁹ aperuit: et cōtinuo
exiuit huiusmodi sanguis et aqua.
Et q vidit testimoniū p

hi buit: ⁊ verū est testifi-
ei⁹. Et ille scit qz vera
dicit, vt et vos crebat.
Facta sunt, cū hec: vt
scriptura impleret. ⁊
nō cōminuet⁹ ex eo. Et
sterū alia scriptura di-
cit. Videbāt i quē trās-
fixerūt. Post hec aut⁹ ro-
gauit Pilatū Ioseph ab
Arimathia (eo qd esset
discip⁹ Iesu: occultus aut⁹
ppter metū iudeorū) vt
tolleret corp⁹ Iesu: ⁊ p-
misit Pilat⁹. Venit ergo
⁊ tulit corp⁹ Iesu. Venit
aut⁹ Nicod qui venerat
ad Iesum nocte p̄mū: se-
rēs mixturā myrthe et
aloes q̄s libras centū.
Acceperunt aut⁹ corp⁹
Iesu, et ligauerūt eum
linteis cum aromatib⁹
sicut mos iudeis est se-
pelire. Erat aut⁹ in loco
vbi crucifix⁹ est ois⁹, ⁊
in orto monumentū no-
uum: in quo nondū q̄s
posit⁹ fuerat. Vbi ergo
p̄p̄t pascene iudeorum
(q̄a iuxta erat monum⁹)
posuerūt Iesū. Deo gr̄.
Versus. Qui passus es
p̄o nobis, Resp. Dñe
miserere nobis. Die⁹.

Was qd man⁹ tuas
tuos pedes tuos, ⁊ to-
tum corpus tuum, p̄o
peccatoribus in ligno
crucis posuisti: ⁊ corō-
nā spinē a iudeis i des-
pectu sacratissimi no-
minis tui sup caput tu-
um impositā sustinuisti:
⁊ qnq̄ vulnera p nobis

The passion.
mathia (whiche was a disciple of Iesus:
but secretelye for feare of the Jewes) be-
sought Pilate, p̄ he myghte take downe
the body of Ies⁹. And Pilate gaue hym
lycence. And there came also Nicodem⁹
whiche at the begynnyng came to Iesus
by nyght, and brought of myrre ⁊ aloes
myngled together, aboute an hundred
poude wayght. Thā toke they the body
of Iesu and wounde it in linnen clothes
with the odoures, as the maner of the Je-
wes is to burie. And in the place where
Iesus was crucified, was a garden, and
in the gardē a new sepulcre, wherin was
neuer man layde. There layde they Je-
sus because of the Jewes Saboth euen,
for the sepulchre was nye at hande.

¶ Versicle. Thou that suffrest for vs.

¶ Answer. Lorde haue mercy on vs.

O Lorde which haste displayed thyne
handes and feete, and all thy bodye
on a crosse for our synnes, and sufferydst
the Iues to set a crowne of thorne on thy
heade, in despite of thy moste holy name:
And for vs synners dydest suffre fyue gre-
uous woundes, gyue vs this daye ⁊ euer
the vse of lyght, sence, and vnderstādyng
of penaunce, abstinēce, paciens, humilite,
and chastite, ⁊ a pure cōsciēce euermore.
By the Iesu Christ, sauour of p̄ woꝛlde.
Whiche lyvest ⁊ reignest with the father,
⁊ p̄ holy ghost, god. Woꝛlde wout ende.

O Lorde for thy greate metcy and grace
Helpe

The pater noster.

Helpe thy people; & so sayne wolde haue
Thy holy gospel preached in euery place
And that thy pastors thy flocke may saue
From the daunger of eternall fyre
For whiche all chrysten people the praye
and desyre.

EThe fyrste peticyon.

OUR Father whiche arte in heuen,
halowed be thy name.

EThe seconde peticyon.

Thy kyngdome come.

EThe thyrde peticyon.

Thy wyll be done in earthe, as it is in
heauen.

EThe fourth peticyon.

Opue vs this daye our dayly breade.

EThe fyfthe peticyon.

And forgyue vs oure trespases, as we
forgyue them that trespas agaynste vs.

EThe syxte peticyon.

And let vs nat be led in to temptacon.

EThe seuenth peticyon.

But delpyer vs from euyll. Amen.

EThe salutation of the Angell
called the Aue Maria.

Hyle Mary full of grace: the lord
is with the. Blessyd arte thou a-
monge women. And blessyd is the fruyte
of thy wombe. Amen.

EThe rycartycles of the farye.

EThe fyrste artycle.

IBeleue in god & father almyghty
maker of heuen and earthe.

EThe seconde artycle.

Is. v. And

petitio. I ligno crucis
passus fuisti: da nobis
hodie et quoridie ym
penitentie, abstinentie, pa
nitentie humilitatis, casti
tatis, lumē, sensum, & in
tellectū, & purā consciē
tiā vsq; in finem. Per te
Iesu xpe saluator mudi,
Qui cū patre & spū san
cto uiuis et regnas de
per oīa secula seculi.

Eter noster qui es
in celis: sanctifica
tur nomen tuum.

Adueniat regnū tuū.

Fiat voluntas tua, si
cut in celo et in terra.

Panem nostrum quoti
dianū da nobis hodie.

Et dimitte nob; debita
nra sicut et nos dimitti
m; debitorib; nostris.

Ne nos inducas in
temptacionem.

Sed libera nos a malo.

Aue Maria gratia
plena dominus te
cum: bñdicta tu in mu
lieribus, et benedictus
fructus ventris tui. Je
sus Christus. Amen.

Eter noster qui es
in celis.

Ado in deum pa
trem omnipotentē
creatorem celi et terre,

indro

amf

offe

lyzomb

lamf

lyzomb

lyzomb

lyzomb

lyzomb

lyzomb

lyzomb

lyzomb

lyzomb

Et in Iesum Christum
filium eius unicum do-
minum nostrum.

¶ Tertius articulus.
Quis conceptus est de
spiritu sancto natus ex
Maria virgine.

¶ Quartus articulus.
Passus sub pontio pi-
lato crucifixus mortuus
et sepultus, descendit
ad inferna.

¶ Quintus articulus.
Tertia die resurrexit a
mortuis.

¶ Sextus articulus.
Ascendit ad Celos se-
det ad dexteram dei pa-
tris omnipotentis.

¶ Septimus articulus.
Vnde venturus est iudi-
care vivos et mortuos.

¶ Octavus articulus.
Credo in spiritus san-
ctum.

¶ Nonus articulus.
Sanctam ecclesiam ca-
tholicam.

¶ Decimus articulus.
Sanctorum comuni-
onem, remissionem pec-
catorum.

¶ Undecimus articulus.
Veni in resurrectione.

¶ Duodecimus articulus.
Vitam eternam. Amen.

¶ Decem precepta.
Deuteronomi. 5.
¶ Primus.

¶ Non habebis deos
alienos in conspe-
ctu meo.

¶ Secundus.

¶ Non facies tibi scul-
ptile, nec similitudines

The. xii. articles of the saythe.

And in Iesus Christe his only sone our
LORDE. ¶ The thyrde article.

Whiche was conceived by þe holy ghost
borne of the vyrgyne Mary.

¶ The fourthe article.
Suffed vnder Ponce Pylate: was cru-
cified, dede, buried, & descended into hel.

¶ The fyfte article.
And the thyrde daye he rose againe from
deathe. ¶ The syxte article.

He ascended in to heuen: and sitteth on
the ryght hāde of god þe father almyghty

¶ The seuenth article.
From thens he shall come to iudge the
quycke and the deade.

¶ The eyght article.
I beleue in the holy Ghoste.

¶ The nynte article.
The holy catholyke church.

¶ The tenth article.
The comunyon of sayntes, the forgyue-
nes of synnes. ¶ The eleuenth article.

The resurreccyon of the bodye.

¶ The twelfthe article.
And the lyfe everlastyng. Amen.

¶ The ten comaundementes of
almyghty God.

¶ The fyfte.
Thou shalt haue none other god:

¶ The seconde.
Thou shalt not make to thy selfe any

grauen ymage, nor any lyknes of any
thyng

The ten cōmaundementes.

thyng that is in heuen aboue: or in earth
beneth, nor in þ water vnder the earthe, þ
shalte not bowe Downe to them: nor wor-
ship them. ¶ The thyrd.

Thou shalte not take the name of thy
Lorde god in vayne. ¶ The fourthe.

Remembze that thou kepe holy the sab-
bothe daye. ¶ The fyfte.

Honoꝝ thy father and thy mother,

¶ The syxte.

Thou shalte do no murther.

¶ The seuenth.

Thou shalte not commytte adultery.

¶ The eght.

Thou shalte not steale.

¶ The nynte.

Thou shalt beare no false witnes agais̃t
thy nelyghbour. ¶ The tenth.

Thou shalte not despyze thy nelyghbours
house, þ shalt nat despyze thy nelyghbours
wyfe, nor his seruante, nor his mayde, nor
his Ore, nor his Wyle, nor any thyng that
is thy nelyghbours.

¶ A pylemeter contempnyng the
ductie of a chysen man.

¶ Beleue that Chryste hath foꝝ vs
meryted.

To be the chyldzen and heyres of his fa-
ther sanctified.

God only to serue wout saynyng alwaye
His crosse foꝝ to beare, & pynces to obey.

Doynge good to all, & harme to no man.

This is the summe of þ saythe chrystyan.

B. vi. A prayer

omnium que in celo sūt
desuper, et que in terra
deorsum, et que persan-
tur in aquis sub terra.
Non adorabis ea, et nō
coles.

¶ Tertius.
Non vsurpabis no-
men dñi dei tui frustra.

¶ Quartus.
Observa dies sabbati

¶ Quintus.
Honora Patrem tu-
um et matrem.

¶ Sextus.
Non occides.

¶ Septimus.
Non mechaberis.

¶ Octauus.
Furtum non facies.

¶ Nonus.
Non loqueris contra
proximum tuum falsum
testimonium.

¶ Decimus.
Non concupisces
uxorem proximi tui, nō
domum, non agrum, nō
seruum, non ancillam,
non boues, non asinus, &
vniuersa q̃ illius sunt.

¶ Ambicū carmen,
quid deceat Chri-
stianos.

¶ Redere mernisse
christum, ṽ eterni
patriis.

¶ Heredes simus, & gens
sancta, et filii. Deo ex
aio seruire liberaliter.
¶ rucem suā ferre, & pa-
tere regibus. Prodesse
cunctis: & nocere nen-
ti. ¶ Ecce religionis chri-
stiane summa sit.

C So be Trinite.

Auxiliatrix sis mihi
trinitas sacra. De
in noie tuo leuabo ma-
nus meas. Erax trium-
phalis passionis dñi.
nfi Jesu Christi Jesus
Nazaren^r rex iudeoruz.
fili dei miser mei. In no-
mine patris et filii et spi-
rit^s sacri. Amē. Per sig-
nū sancte crucis de ini-
micis nostris libera nos
de^r nostris. Pissime de^r
et clementissime pater
laudes et gratias ago ti-
bi dñe Jesu Christi om-
nipotens eterne de^r qui
me indignum famulum
tuū. **A.** in hac nocte cu-
stodisti pteristi visita-
sti sanum et incolumen
ad principium hui^s di-
ei me peruenire fecisti:
et p alijs beneficijs tu-
is: q̄ tua sola bonitate
mihi cōtulisti: deprecor
clementiam tuā miseri-
coris de^r vt cōcedas mi-
hi diem v̄turū sic pera-
gere tuol sacro seruicio
cū humilitate discretio-
ne deuotione et dilecti-
one benigna vt tibi ser-
uiturē meā debitā et pla-
cibilē in omnib^s opib^s
meis valeā persoluerē
fac me cū tua gratia vi-
uere semp: et omnib^s di-
cibus vite mee tibi com-
mēdo corp^s meū et ani-
mā meā. Per Christuz
dominū nostrū. Amen.

C Oratio ad ingres-
sum Templi de-
cenda.

C Prayer to the Trinite



Olpe Trinite, be hel-
pyng vnto me. O god
in thy name shall I lyfte vp
my handes. The triumphat
crosse of p̄ passion of our lord
Jesu Christ. Jesus of Naza-
reth kyng of the Jewes: Sonne of god
haue mercye on me. In the name of the
father, the son, & the holy ghost. So be it
By the sygne of p̄ holy crosse. From our
enemies delpyer vs lord god. Most ho-
lye god and mercyfull father lord Jesu
Christe, almyghtye euerlastyng God I
gyue laudes & thanks vnto the, whiche
hast this nyght p̄serued, defended, and
visyted me thy vnworthie seruaunte. **R.**
And haste caused me to come to p̄ begyn-
nyng of this day safe and sounde, and for
thy other benefytes whiche thou of thy
onely goodnes haste bestowed vpon me
I beseeche thy mercye father moste mercy-
full, that thou wylte graūte me to spende
the day that is to come in thy holy seruice
with all humylytie, discrecyon, deuotyō,
and charitable loue that I maye be able
to do my serupce due & pleasaunt vnto p̄
in all my workes. And cause me to lyue
alwayne with thy grace, and all the dayes
of my lyfe I cōmende vnto the my bodye
and my soule. So be it.

C Whan thou entreste in to
the churche, saye
this.

Lord

A declaration of the matyns.

Lorde by the abundāce of thy mercy. I wyl entere in to thy house: I shal worchyp the at thy holy temple, and acknowledge thy name. Lorde throughe thy iustice guyde me agaynste myne enemies: directe my way, euen in thy syght

Domine in multitudine misericordie tue introibo in domum tuā: adorabo ad templum sanctum tuū et confitebor nōi tuo. Domine deduc me in iusticiā tuā propter inimicos meos: dirige in conspectu meo viam meam.

A declaration of the matyns.

How the moze euident explanacyō & vnderstandyng of this Vnmar, it is to be noted, that this worde (Matyns) is asmoche to say, as the moornyng houres, or moorning seruice, & so is called, because the same is and hath ben alwayes accustomed to be sayde and songe in the moornyng. And for asmoche as the holo procelle therof dothe specially byrynge to our remembraunce the Natiuitie and byrthe of Chyste, cōcepued & bozne of the moste inuiolate virgin Mary, it is called **M**atyns of our Lady. In whole most worthy prayle and commendacion, many solēpne hymnes, diuine colletes, & pleasaūt anthemes are here in wyrtē.

Domine labia mea
aperies.

Et os meum annunciet
ab his laudem tuam.

Deus in adiutorium
meum intende.

Domine ad adiuuandum
me festina.

Gloria patri et filio: et
spiritui sancto.

Acut erat in principio
et nunc et semper: et in
secula seculorum. Amen.
Alleluia.

Tempore quadragesimali.
Aus tibi dñe:
rex eterne glorie.
Inuitator. Ave Maria
gratia plena dominus
tecum. Ave Maria gra
tia plena domin⁹ tecū.

Psalmus. xciii.
Venite exultemus
domino iubilemus
deo salutari nostro: pre
occupem⁹ faciem eius
in cōfessione ⁊ in psal
mis iubilemus ei. Ave
Maria gratia plena.

Quoniam deus magnus
domin⁹ et rex magnus
super omnes deos: quo
niam non repeller do
minus plebem suā, quia
in manu eius sunt om
nes fines terre. et alti
tudines montium ipse
conspicit. dñstecum.



to the holy ghoste.

As it was in the begynnynge: as it now,
and euer shalbe. So be it. **P**rayse ye the
lorde. **T**he xxviii. Septuagesima (whi
che begynneth the fourth day before cle
nelate) and Easter. **P**rayse ye the lor
de: ye must say Laude be to the lorde, kyn
ge of eternall glorie. **T**he Inuitato
rie. **P**rayse Marye full of grace, the lor
de is with the. **T**he xciii. psalme.

Aome ⁊ let vs ioyfully giue thankes
vnto þe lorde: let vs reioyce in god
our sauour/let vs appoche vnto his p
sece, with prayse and thankes grunge,
and syng, we vnto hym psalmes.
Prayle Marye full of grace. ⁊c.

Eoꝝ god is a greate lorde, and a greate
kyng over all goddes, whiche shal not
forsake his people: in whose power are
all the costes of the earthe, and he behol
deth the toppes of the mountaynes.
The lorde is with the.

The

Matyng

The see is his, for he hath made it, & his handes haue fashioned þe earth also: come therfore, and let vs worshipp & fall downe before the lord, let vs wepe before þe lord, whiche hath made vs, for he is our lord god, and we are his people, and the shepe of his pasture. Hail Mary ful of grace.

Nowe if ye heare his voyce, see that ye hardē not your hertes, as they dyd in the tyme of tēptatiō in wyldernesse, bytterly murmurynge agaynste god, where your fathers tempted me, and prouoked me to anger, and yet sawe they my workes.

The lord is with the.

Exodus peres was I a neyghbour vnto this generation, wherfore I sayde euer, they heret are gone from me, they know nat my wayes, to whom I swome in my great anger, that they shoulde not entre in to my reste. Hail Mary ful of grace.

O lord be to the father, to the sonne, and to the holy ghoste.

As it was in the begynnyng, as it is now, and euer shal be. Amen.

Our hymne.

The gouernour of the triple engyn, whom the earth, the see, and the heuyns doo the honour.

Conceyued in the wombe of a virgyn, whose name is Mary, by goddes hygh power,

Maydens wombe immaculate ouer, hym hath coneyued, to ouercome synne.

Quoniam ipsius est mare & ipse fecit illud, ardam fundauerunt manus eius: venite adoremus & procidamus ante decum. ploremus coram domino, qui fecit nos: quia ipse est dominus deus noster, nos autem populi eius, & oves pascue eius. Ave maria.

Hodie si vocem eius audieritis, nolite obdurare corda vestra: sicut in exacerbatione secundum diem temptationis in deserto, ubi temptauerunt me patres vestri, probauerunt, & viderunt opera mea. Dominus tecum.

quadraginta annis proximus fui generationi huic, et dixi semper, errant corde: ipsi vero non cognoverunt vias meas, quibus iuravi in ira mea, si introibunt in requiem meam. Ave Maria gratia plena.

Gloria patri et filio, et spiritui sancto.

Sicut erat in principio et hunc et semper, et in secula seculorum. Amen.

Our hymne.

Quem terra pontus æthera colunt adorant, predicant: trinam regentem, machinam claustrum Marie bailular.

Quoniam terra, sol, et omnia deseruiunt per tempus.

ra: perfusa celi gratia
gestant puella viscera.

Beata mater munere,
cuius supern⁹ ariser,
mundum pugillo cōti-
nens ventris sub arca
clausus est.

Beata celi nuncio, fe-
cunda sancto spiritu:
desideratus gentibus,
cui⁹ per aliu⁹ fusus est.

Gloria tibi domine, qui
natus es de virgine. cū
patre et sancto spiritu:
in sēpiterna secula.

Psalmus. viii.
Domine dominus no-
ster: quam admira-
bile est nomen tuum in
vniuersa terra.

Quoniam eleuata est
magnificētia tua: su-
per celos.

Ex ore infantium ⁊ lac-
crantium perfecisti lau-
dem propter inimicos
tuos: ⁊ destruas inimi-
cum et vltorem.

Quoniam videbo celos
tuos, opera digitorum
tuorum: lunā et stellas
que tu fundasti.

Quid est homo q^d me-
mor es eius: aut filius
hominis quoniam visi-
tas eum?

To whom the Sonne and Moone and
euery creature.

Do serue alway in they^r course ⁊ tyme.
Blessed is that mother, replenyshed
with grace.

In whose wombe, þ^r creatour immortall
Hath not disdayned to take his place.

Holdyng in his hāde the world ouer all
Of the heuenly messenger, blessed is she
Thy^ruth ⁊ grace of þ^r holy goost inspired
For out of her wombe proceded he
Whō all þ^r naciōs of the world despyed.

Glozy to the lordē of myghtesmoste
That of a virgin chaste was boze

Glozy to the fathē and the holy ghoſte
To them be prayſyng for euermore. So

be it. ¶ The viii. psalme.

Lordē, whiche arte our lordē, howe
Omerueylous is thy name ouer all þ^r
earthe.

Ho: thy magnificēce hath ben exalted
aboue the heuens.

Thou hast aduanced thy prayſe, by the
mouthes of infantes and suckyng babes
in despite of thyne enemyes, for to con-
founde the aduersarye, and the reuēger.

Wherfore I shal behold thy heuē, whi-
che are the workes of thyne handes; the
moone and the starres, whiche thou hast
set in ordy^r.

What thyngē is man, that thou arte so
myndefull of hym: or what is þ^r sonne of
Adam that thou so regardest him?

Thou

The matyns.

Thou hast made hym not moche inferi-
or to aungelles: thou hast crowned hym
with gloype and honour, and haste made
hym lord bypō the woꝝkes of thyn hādes.
Thou haste caste all thynges vnder his
fete, all maner of shepe & oxen: yea moze
ouer, the catell of the felde.

Foules of the ayze, and fyshes of the see
whiche swimme in the waters of the see.

O lord, whiche art our lord, howe mar-
ueylous is thy name ouer all the earthe.

Glorie be to the father, to the sonne, and
to the holy ghoſte.

As it was in the begynnyng, as it is
nowe, and euer ſhal be. So be it.

The xliii. psalme.

The heuens declare the gloype of
god: and the firmament manife-
steth the woꝝkes of his handes.

Day vnto day vttereth out speche: and
nyght vnto nyght openeth knwoledge.

There be neyther speches nor woꝝdes:
but that the voyces of them bene harde.

Their sounde hath gone thꝛough all the
woꝝlde: & their woꝝd thꝛough the costes
of the rounde earthe.

He hath pyght hit pavilion in þe sonne
and he is lyke a bypdegrome procedynge
out of his chambꝛe.

He hath sterte bype lyke a gyaunt for to
take his course: his progresse is from
the hyghe heuen.

And his recourſe is vnto the furthest
C. j. parte

Minuisti eum paulomi-
nus ab angelis, gloria
& honore coronasti eum:
et constituisti eum super
opera manuum tuarum.

Omnia subiecisti sub
pedibus eius, oues et
boues vniuersas: insus
per et pecora campi.

Volucres celi & pisces
maris: qui per ambulat
semitas maris.

Domine dñs noster: q̃
admirabile est nomen
tuum in vniuersa terra.

Gloria patri et filio: et
spiritui sancto.

Sicut erat in p̃ncipio
et nunc et semper: et in
secula seculorū. Amen.

Psalmus. xliii.

Celi enarrant glo-
riam dei: et opera
manuum eius annūciat
firmamentum.

Dies diei eructat ver-
bum: et nox nocti indi-
cat scientiam.

Non sunt loquele neq̃
sermōes: quorum non
audiantur voces eorū.

In omnem terram ex-
iit sonus eorum: et in
fines orbis terre verba
eorum.

In sole posuit taberna-
culū suum: & ipse tanq̃
sponsus procedens de
thalamo suo.

Exultauit vt gigas ad
currēdam viam: a sum-
mo celo egressio eius.

Et occurſus eius vsq̃

The matyns.

ad summum ei⁹: nec est
qui se abscondat a calo
re eius.

Uer domini immacula
ta conuertens animas:
testimonium domini fi
dele, sapientiā prestans
paruulis.

Inuitie domini recte
lesificantes corda: pre
ceptū domini lucidum
illuminans oculos.

Timor domini factus
permanet in seculum se
culi: iudicia dñi vera iu
stificata in semetipsa.

Desiderabilia sup au
rum et lapidem precio
sum multū, et dulciora
super mel et fauam.

Et enī seru⁹ tu⁹ custo
dit ea, in custodiendis
illis retributio multa.
Delicta quis intelligit
ab occultis meis munda
me: et ab alienis parce
seruo tuo.

Si mei non fuerint do
minati, tunc immacula
tus ero: et emundabor
a delicto maximo.

Et erūt vt compleceāt
eloquia oris mei: et me
ditatio cordis mei in
cōspectu tuo semper.

Domine adiutor me⁹:
et redemptor meus.

Gloria patri et filio ⁊
spiritui sancto.

Sicut erat in p̄cipio
et nunc et semper: et in
secula seculorū. Amen.

¶ Psalms. xxxij.

part therof: neither is there any that can
hyde hym from his heate.

The lawe of the lord is pure, conuer
tynge soules: the testimonie of the lord
is faythefull, gpyunge wysedome to the
ignozaunt.

The commaundementes of the lord be
ryghtefull, consoptynge the herte: the lord
des pzecepte is clere, gpyunge lyghte
to the yyes.

The feare of the lord is euermore con
tynnyng: the iudgementes of the lord
are true, iustified in them selues.

They are to be despyred aboue golde and
pzeious stones: and more swete than ho
nye, and the honnycombe.

Verely thy seruaunt obserueth them: in
keppng of them is greate rewarde.

Who doth cōspye his faultes: purge me
from those that be secrete: and from other
spare thy seruaunt.

If they haue not the mapstry of me, thā
shall I be clene: and shall be purged from
the greatest synne.

And the wordes of my mouthe shall be
pleasaūt: and the meditation of myn hert
acceptable in thy syght alwaye.

O lord be art my helper: ⁊ my redemer.
Glorie bet o the father, to the sonne, and
to the holy ghoſte.

As it was in the begynnynge: at it is
nowe, and euer shall be. So be it.

¶ The xxxij. psalme.

The

The earthe is the lordes, and the habundaunce therof: the rounde worlde, and all that inhabite in it.

Eo: he hath pyght it vpon the sees: and hath buylded it vpon the floudes.

Who shall ascende into the hylle of the lordes: who shall stāde in his holy place

An innocent in handes, and of pure herte: whiche hath not taken his soule in vayne, nor hath not swoyne to deceyue his neyghbour.

He shall receyue blessinge of the lordes: and mercie of god, his sauour.

This is the generatio of them that seke hym: of them that seke the face of the god of Jacob.

Re pynces heane bp your gates, and ye eternall gates open your selues, and a kynge of gloze shall entre in.

Who is th' same kyng of gloze: a strōge lordes and a myghtye/a lordes myghtye in battayle.

Re pynces heave bp your gates, and ye eternall gates open your selues, and a kynge of gloze shall entre in.

Who is this same kyng of gloze: the lordes of powers, he is the kyng of gloze, Gloze be to the father, to the sonne, and to the holy ghozt.

As it was in the begynnynge: as it is nowe, and euer shall be. So be it.

The antyme, Blessed be thou amonge womē, & blessed be the fruite of thy wōbe.

C.ij.

The

Dominus est terra et plenitudo eius: orbis terrarū, et vniuersi qui habitant in eo.

Quia ipse super maria fundauit eum: et super flumina preparauit eū.

Quis ascendet in montem dñi: aut quis stabit in loco sancto eius.

Inocens manibus et mundo corde: qui non accepit in vano animā suā, nec iurauit in dolo proximo suo.

Hic accipiet bñdictio-nem a domino: et mīam a deo salutari suo.

Hec est generatio querentium eum: querētis faciem dei Jacob.

Attolite portas principes vestras: et eleuāmini porte eternas: et introibit rex glorie.

Quis est iste rex glorie: dñs fortis, et potens dñs potens in prelio.

Attolite portas principes vestras, et eleuāmini porte eternas: et introibit rex glorie.

Quis est iste rex glorie: dominus virtutum ipse est rex glorie.

Gloria patri et filio: et spiritui sancto.

Sicut erat in principio, et nunc et semper: et in secula scloz. Amē.

Bñdicta tu in mulieribus, et bene dictus fructus ventris tui.

Aeri. Sacta dei genitrix
ago semp Maria.
P. Intcede pro nobis
ad dominū deū nostrū.

Oratio dominica.
Pater noster qui es
in celis, sanctifice
tur nomen tuum. Adue
niet regnum tuū. Fiat
volūtas tua sicut in ce
lo et in terra. Panem
nostrum quotidianū da
nobis hodie. Et dimitte
nobis debita nostra: si
cut et nos dimittimus
debitorib⁹ nostris. Et
ne nos inducas in tem
ptationem. Sed libera
nos a malo. Amen.

Salutatio angelica.
Ave Maria gratia
plena dñs tecum.
Benedicta tu in mulie
rib⁹, ⁊ benedict⁹ fruct⁹
vētris tui Iesus. Amē.
Et ne nos inducas in
temptationem. Sed li
bera nos a malo. Ben
zube dñe bñdicere. ⁊
Alma virgo virginum
intercede pro nobis ad
dominū. Amen.

Lectio prima.
S. Sancta Maria vir
go virginum, mas
ter et filia regis regum
omnium, tuū nobis im
pende solacium et vt ce
lestis regni per te mere
amur habere premium,
⁊ cum electis dei regna
re in perpetuum. Tu
aurem domine miserere
nostris.

Responsorium.

The versicle.

Holy mother of god, ⁊ virgin perpetu

The answer.

Pray thou for vs, to the lord celestiall.

The Vater noster,

Our father whiche arte in heuen, ha
lowed be thy name. Thy kyng
dome come. Thy wyll be done in earthe,
as it is in heauen. Gyue vs this day our
dayly bzeade. And forgyue vs our trespas
ses, as we forgyne them that trespas a
gaynst vs. And let vs nat be led into tēp
tacyon. But delyuer vs from euyl. Amē.

The Ave Maria.

Hyle Mary full of grace: the lord
is with the. Blessyd arte thou a
mong women. And blessyd is the fruyte
of thy wombe. So be it.

And let vs nat be led in to temptation.
But delyuer vs from euyl.

The blessinge.

Lord we beseeche the of thy blessing.

The answer

Holy virgyn of virgins pray for vs vn
to the lord. **T**he fynte lesson.

Holy Mary most pure of ygins all
mother and doughter of the kyng
celestiall.

So pray for vs in our desolacion.
That througħ prayer, ⁊ special meditaciō
we enioye ⁊ rewarde of þ heuēly raygne
And to goodly electe there for to remayne
Thou lord haue mercy on vs.

The answer.

The matyng.

Holy & vndeſpiled virginite, I wote
not with what prayſynge, I may exalte
the. ſoꝝ hym that the heuens coulede not
conteyne, thou bareſt in thy wombe,

The verſicle.

Bleſſed be thou amonge all women, and
bleſſed be the fruite of thy wombe. ſoꝝ
hym that the heuens coulede not conteine,
thou bareſt in thy wombe.

The bleſſynge.

Loꝝde we beſeche the of thy bleſſynge.

The anſwere.

Pray foꝝ vs deuoutely, o virgin Mary.

The ſeconde leſſon.

Doly Mary, of all godly & godlyeſt
Pray foꝝ vs, of all holy the holyeſt

That he our prayers accepte maye in
good wyſe.

Whiche of the was boꝝne, and raigneth
aboue the ſkyes

By whoſe charitie, and mercyfull grace
Our greuous ſynnes, may take no place
Thou loꝝde haue mercy on vs. Thanke
we god. **T**he reſponſe.

Bleſſed arte thou virgin Mary, that ba
reſte our loꝝde. Thou haſte boꝝne hym
that made the: and yet remayneſt a ſgyn
euermoꝝe, **T**he verſicle.

Mayle Marye full of grace, our loꝝde is
with the. Thou haſte boꝝne hym & made
the, and yet remayneſt a ſgyn euermoꝝe.

The bleſſynge.

Loꝝde we beſeche the of thy bleſſynge.

C. liij.

The

Sancta et immaculata
virginitas quibꝰ te lau
dibus efferam, neſcio.
Quia quem celi capere
non poterant, tuo gre
mio cõtulisti.

Verſus.

Benedicta tu in mul
eribus, et benedictus
fructus ventris tui.
Quia quem celi capere
non poterant, tuo gre
mio contulisti.

Bened.

Iube dñe benedicere.

R. Diet mente pia pro
nobis &go Maria. Amē.

Lectio ſecunda.

Sancta Maria pia
rum piſſima, inter
cede pro nobis ſanctiſ
ſimum ſanctiſſima, vt per
te virgo glorioſa no
ſtra ſumat precamina,
qui pro nobis ex te na
tus regnat ſup ethera.
vt ſua charitate, noſtra
deleantur peccamina.
Tu autem dñe miſerere
noſtri. Deo gratias.

Reſponſorium.

Beata es &go Maria,
que dñm portasti, crea
tozem mundi. Genuiſti
qui te fecit et in eternũ
pmanes &go. **V**erſus.
Aue Maria gratia ple
na dominus tecum. Be
nuiſti qui te fecit, et in
eternum pmanes &go.

Benedictio

Iube dñe benedicere.

¶ Sācta dei gemitrix
sit nobis auxileatrix. A
men. **C**lectio tertia.

Sancta dei gēitrix
que digne meruisti
concipere, quem totus
orbis nequiuit compie
hendere tuo p̄sio inter
uentu culpas nostras
ablue: vt pennis sedem
glorie per te redempti
valeamus scandere: vbi
manes cum filio tuo si
ne tempore. Tu autem
domine miserere nri.

Responsorium.

Helix namq; es sacra
virgo Maria: et omni
laude dignissima. Quia
ex te oitus est sol iusti
tie Xps deus noster.

Cierfus.

Ora pro populo, inter
uentu p̄ clero: infcede p̄
deuoto semineo seru:
sentiant omnes tuū le
uamen q̄cunq; celebrat
tuam commemorationē
Quia ex te oit̄ est sol
iusticie, Xps deus no
ster. Gloria patri et fi
lio, et spiritui sancto.
Christus deus noster.

Canticum Ambrosii
et Augustini.

E deum laudam⁹
Te dñm cōfitemur.

De eternum patrē om
nis terra veneratur.
tibi omnes angeli: r̄s
bi celi et vniuerse pote
states.

The answere.
Goddess holy mother be helpynge to vs.

The thyrd lesson.
Holy mother of god, whiche hym
haste conceived
That of all the worlde, coulde not wor
ythel be receyued.

Thy sonne beseeche w̄ humble itercession
As for to purge, of our transgression
That so beinge redemed, we may p̄ place
ascende, Where thou dwellest with
hym, worlde without ende.

Thou lord haue mercy on vs.

The responce.

Surely happy arte thou blessed virgine
Mary: and worthy to haue all maner of
praylynge. For of the is rysen the sonne
of ryght wysenes. Christ our god.

The versicle.

Pray for the people, entreate for the cler
gye, make intercession for p̄ deuoute wo
mankynde, let all fele thyne helpe p̄ wor
thely solempnyse thy memorall. For of
the is rysen the sonne of ryght wysenes.
Christ our god. Glozy be to the father, to
the son, & to p̄ holy ghost, Christ our god.

The songe of Augustine.

and Ambrose.

We prayse the (o god) we knowe
ledge the to be the lord.

All the earthe dothe worshyp the, whi
che arte the father euerlastynge.

O the crye for the all aungelles: the he
nens, and all powers therein.

To

The Matyns.

To the thus cryeth Cherubyn and Seraphyn continually.

Holy. Holy. Holy.

Howde god of Sabaothe.

Heuē and earthe are fulfylled with the gloz of thy maiesty.

The glozous company of the apostles praye the.

The goodly felowshyp of the prophetes worshyp the.

The noble army of martyres praye the.

The holy Church thzougheout all the worlde dothe magnifie the.

They knoweledge the to be the father of an infinite maiestie.

They knoweledge thy honozable & very onely sonne.

And the holy ghost also to be a cōforter.

Thou arte the kynge of gloz, o Chzist.

Thou art p̄ euerlastyng sōne of p̄ father

Whan thou tokest vpon the our nature to delyuer man, thou dydest nat abhozre a virgins wombe.

Whan thou hadest ouercomē the sharpnes of death: thou openedest p̄ kyngdom of heuens to all true beleuers.

Thou syttest on the ryght hande of god, in the gloz of the father.

We beleue that thou shalte come to be our iudge.

Wherefore pray the, helpe thy seruauntes: whom thou haste redemed with thy precious bloude.

Tibi cherubin et seraphin incessabili voce proclamant. Sanctus. Sanctus. Sanctus. O sis deus Sabaoth.

Pleni sunt celi et terra: magnificentie glorie tue.

Tu gloriofus apostolorum chorus.

Tu prophetarum laudabilis numerus.

Tu martirum candidatus laudat exercitus.

Tu per orbem terrarum: sancta cōstitetur ecclesia. Patrem immense maiestatis.

Venerandum tuum verum, et vnicum filium.

Sanctum quoque paracletum spiritum.

Tu rex glorie Chziste.

Tu patris sempiternus es filius.

Tu ad liberandum suscepurus hominem: non horruisti virginis uterum.

Tu deuicto mortis aculeo: aperuisti credentibus regna celorum.

Tu ad dexterā dei sedes: in gloria patris.

Iudei credetis esse venturus.

Tu ergo quoniam famulis tuis subueni: quos precioso sanguine redemisti.

C. liij. Make

Matyns.

Eterna fac cum sanctis
tuis : in gloria numerari.
Saluum fac populum
tuum domine : et benedic
hereditati tue.

Et rege eos et extolle
illos usque in eternum.
Per singulos dies bene
dicimus te.

Et laudamus nomen tu-
um in seculum : et in se-
culum seculi.

Dignare domine die-
stinu : sine peccato nos
custodire.

Miserere nostri domi-
ne miserere nostri.

Fiat misericordia tua domine
super nos : quemadmo-
dum sperauimus in te.
In te domine speraui : non
confundar in eternum.

Versus. Ora pro nobis
sancta dei genitrix. R.
Ut digni efficiamur pro-
missionibus Christi.

Ecce psalmus sequens
dicif. inter Septuaginta
simam et pascha pro-
De deum laudamus.

Psalmus. li.
Miserere mei deus:
secundum magnam
misericordiam tuam.
et secundum multitudinem
misericordiarum tuarum dele
iniquitatem meam.

Amplius laua me ab in-
iquitate mea: et a peccatis
meo munda me.

Quoniam iniquitatem
meam ego cognosco: et
peccatum meum contra
me est semper.

Make them to be nombred w thy saynts
in ioye euerlastyng.

O lord saue thy people: and blesse thy
heritage.

Gouerne and also lyfte them vpp in to
blesse euerlastyng.

We prayse the euer day.

And we worshyp thy name, euer worlde
without ende.

Touche laufe good lord to kepe vs this
day without synne.

O lord haue mercy vpon vs: haue mer-
cy vpon vs.

O lord let thy mercy lyghten vpon vs,
euen as we truste in the.

O lord in the haue I trusted: let me ne-
uer be confounded.

The versicle.

Holy mother of god make thy petition.

The answer.

That we may deserue Christys pmission.

Between Septuagesima and Easter
this psalme folowynge is sayde in steade
of Te Deum.

The. li. psalme.

Haue mercy vpon me (oh god) accor-
dyng to thy greate mercy.

And accordyng to the multitude of thy
compassions: wpe a way myn iniquitie,
Yet washe me moze from myn iniquities
and cleanse me from my synne.

For I knowledgemyne iniquitie: and
my synne is euer before myne eyes.

Agains

Matins.

Agaynst the onely haue I synned, and
haue done euill in thy syghte: that thou
mayst be iustified in thy wordes, & mayst
vanguyde whan thou haste iudged.

Lo I was begotten in wyckednes: and
my mother conceived me in synne.

Lo thou haste loued truthe, the vnkno-
wen and secrete thyngs of thy wysedome
haste thou reueled vnto me.

Sprynkle me lord with hysope, and lo
thall I be cleane: thou shalt walke me, &
than shall I be whiter than snowe.

Vnto my hearig shalt thou giue ioy & glad-
nes, & my brysed bones shalbe refreshed.

Turne thy face from my synnes, & wype
away all my wyckednes.

A pure herte create in me (oh god) and
an vpryght spirite renewe within me.

aste me not awaye from thy face: and
thyne holy spirite take not from me.

Make me agayne to reioyle in thy sauig
helthe, and strengthen me with a princi-
pall spirite.

I wyl enstrucke & wycked in thy wayes:
and & vngodly shalbe couerted vnto the.

Delpyue me from bloudes (oh god) the
god of my helthe: and my tongue shall ex-
alte thy right wysenes.

Lord vpon thou my lypyes: and my
mouthe shall prouounce thy prayse.

For if thou hadest despyred sacrifices, I
had surely gyuen it, but thou delyrest not
in burnt offerynges.

A sacri-

Abi toll peccauit & ma-
li corā te feci: vt iustifi-
ceris in sermonib⁹ tuis
et vincas cū iudicaris.

Ece em in iniquitatib⁹
cōcept⁹ sum, & in pecca-
tis cōcepit me mat mea.
Ece enim veritatē di-
lexisti: incerta, & occul-
ta sapiētie tue manife-
stasti michi.

Asperges me domine
hyssopo, & mundabo: la-
uabis me, et super niuē
dealbabo.

Auditui meo dabis gau-
dium & leticiam: & exul-
tabunt ossa humiliata.

Auerte faciam tuam a
peccati meis: & omnes
iniquitates meas dele.

Cor mundū crea in me
de⁹: et spiritū rectū in-
noua in viscerib⁹ meis.

Ne p̄scias me a facie
tua: et spiritū sanctum
cuium ne auferas a me.

Pedde michi leticiam
salutaris tui: et spiritū
principali cōfirma me.

Docbo iniquos vias
tuas: et impij ad te con-
uertentur.

Libera me de sangui-
nibus deus salutis
meae: & erit alacritas lingua
mea iusticiam tuam.

Domine labia mea ape-
ries: et os meū annun-
ciabit laudem tuam.

Quoniam si voluisses
sacrificiū dedisse vris:
holocaustis, non deles-
craberis.

Matys.

Sacrificium deo spiritus contribulatus: cor contritum, et humilitatum deus non despiciet. Benigne fac domine in bona voluntate tua Sion: ut edificentur muri Hierusalem.

Tunc acceptabis sacrificium iusticie: oblationes et holocausta, tunc imponent super altare tuum vitulos.

A sacrifice to god is a lowlye spirite: a contrite and an humble herte Despise nat to god

Deale gently of thy fauourable beneuolence with Syon: that the walles of Hierusalem may be buylde agayne.

Than shalte thou accepte the sacrifice of ryghtwysenes: oblations and burnte offerynges, than shall they laye calues vpon thyne altare.

This worde (Laudes) is as muche to saye, as prayles: and the seruice folowynge is called so, because it coneyneth onely the mere laudes and prayles of Christe, and the virgin his mother.

The laudes.

Deus in adiutorium meum intende.

Domine ad adiuuandum me festina.

Gloria patri et filio et spiritui sancto.

Sicut erat in principio et nunc et semper: et in secula seculorum. Amen.

Admirabile.

Psalmus. xcij.

Dominus regnauit decorem indutus est: indutus est dominus fortitudinem et precipit se.

The Laudes.



O God bende thy selfe vnto my helpe

Lorde haste the to helpe me.

O lozpe be to the father, to the sonne, & to the holy ghoste.

As it was in begynnynge, as it is now, and euer shall

be. So be it. **A**nty. **O** wonderfull.

The. xcij. psalme.

The lord hath reygned, he hath put on goodly arraye: the lord hath armed him selfe with strengthe, and hath gyrded hym selfe.

He hath

Laudes.

He hath surely buylte & set fast the route
woylde: so that it shall not be moued.

Thy seate was thā prepared (o god) but
thou thy selfe arte of euerlastyng.

The flouds haue rylen (o lord) the flou-
des haue royled.

The flodes haue lyfted bp their waues
w great noyse & roying of many waters.

Marueylous are the rylyngs of waters:
merueylous is that lord above.

Thy testimonies are made passig credi-
ble: holynes becometh thy house (o lord)
for euermore.

Glorve be to the father, to the sone, and
to the holy ghoſte.

As it was in the begynnyng, as it is
nowe, and euer shalbe. So be it.

The .xcix. psalme.

Make ye melodye vnto god all that
inhabite the earthe: serue ye the
lord with gladnes.

Entre ye in to his ptesce: w ioyfulness.

Knowlodge ye the lord that he is god:
he hath made vs, and not we our selues.

Ye that are his people, and shepe of his
pasture: entre his gates in confession, his
courte with hymnes to magnifie hym.

Praise his name, for the lord is swete:
his mercp is endles, and his truthe cō-
nueth from one generation to another.

Glorve be to the father, to the sonne, and
to the holy ghoſte.

As it was in the begynnyng, as it is, &c.

The

Et enim firmavit orbē
fre: q nō cōmouebitur.

Parata sedes tua des-
erunt, a seculo tu es.

Eleuauerunt flumina
domine: eleuauerūt flu-
mina vocem suam.

Eleuauerunt flumina
fluctus suos: a vocib⁹
aquarum multarum.

Mirabiles elaridōes ma-
ris: mirabilia facta sūt
testimonia tua cēdis-

bilia facta sunt nimis:
domū tuā decet sancti-
rudo domine in longis

tuānem dierum.
Gloria patri et filio: et
spiritui sancto.

Sicut erat. &c. Amen.

Psalms. xcix.

Abilate deo omnis
terra: seruite domi-
no in leticia.

Introite in conspectu
eius: in exultatione.

Scitote qm domin⁹ ip-
se est deus: ipse fecit
nos, et non ipsi nos.

Populus eius, & oues
pascue ei⁹, introite por-
tas eius in cōfessione:

atria eius in hūmilita-
tione: confitemini illi.

Laudate nomen eius,
qm suauis est dñs, in e-
ternum mīa eius: & vsq⁹

in generatione & gene-
rationem veritas eius.

Gloria patri et filio: et
spiritui sancto.

Sicut erat in pñct. &c.

Psalms. lxxi.

Deus deus me⁹: ad
te deluce vigilo.

Struit in te aīa mea:
quam multipliciter tibi
caro mea.

In terra deserta inuisa,
et in aquosa sic in sacro
apparui tibi: vt viderē
p̄tutē tuā ⁊ glām tuā.

Quoniam melior: ē mia
tua super viras: labia
mea lauda unt te.

Sic benedicā te in vi-
ta mea: ⁊ in nōe tuo le-
uabo manus meas.

Sicut adipe ē pingue
dīne repleatur aīa mea:
et labiis exultationis
laudabit os meum.

Sic memor fui tui sup
stratū meum, in mari-
nis meditabor in te: q̄a
fuisti adiutor meus.

Et in velamento alarū
tuarū exultabo, adhēsit
anīma mea post te: me
suscepit dextera tua.

Ipsi vero in vanū quē-
sierūt aīam meā, intro-
ibūt in inferiōra terre:
tradētur in manus gla-
diī, p̄tes vulpiū erunt.

Ber vero letabūt ī deo
laudabūtur oēs q̄ iurāt
in eo: q̄a obstructum est
os loquentium iniqua.

Psalms. lxxi

Deus miserat̄ n̄rī,
⁊ benedicat nobis.
illamīnet vultū suū sup
nos, et misereatur n̄rī.

The. lxxi. psalme.

Od thou arte my god: earely do I
watche after the.

My soule hath thyrstēd aft the: my fleshe
hath longed very muche.

In a countre deserte wylde and dype: so
haue I appered before y in an holy place
for to see thy power and thy gloze.

For thy mercye is better than lyfe, my
lyppes shall prayse the.

So shall I prayse the in my lyfe, and in
thy name shall lyfte bp myn handes,

My soule shalbe satisfied as it were in
interlarde ⁊ fatnes: and my mouth shall
prayse the with lyppes full of ioye.

So haue I ben mynēful of the vpo my
bedde: I shall sette my thoughte on the i
the mornynge tymes, bicause thou wast
myne helper.

And I shal reioyse vnder the couerte of
thy wynges: my soule hath cleued vnto
the, thy ryght hande hath sustayned me.

They betelye haue soughte my soule in
vayne: they shall go in to the lower ptes
of the earthe, they shalbe put in to the po-
wer of a swerde, they shall be the partes
of fores.

The kynge truly shall ioye in god: all
shalbe praysed that sweare i hym, for the
mouthe of them I speake vngodlynes is
stopped. **T**he. lxxi. psalme.

Od haue mercy vpo vs, and blesse
vs: let hym shewe his face vnto vs
and haue mercy vpon vs.

That

Audes.

That we may knowe thy way in earthe
and thy sauynge helth amonge al naciōs
let the people make knowledge vnto
god: let all naciōs confesse the.

Oyfull and gladde be all folke, bicause
thou rulyste people wth equitte, and o-
ueryst the naciōs in earthe.

Let the people knowlege the, o god, let
all naciōs confesse to the: for the earthe
hath yelded her frute,

Blesse vs our god, and all that inhabite
the earthe: all the partes therof feare the.

Glorie be to the father, to the sonne, and
to the holy ghoſte.

As it was in the begynnynge, as it is
nowe, and euer shalbe. So be it.

**The songe of the thre
chydren.**

Prayse ye the lord all his workes:
praise and extolle hym for euer.

Ye aungelles praise the lord: ye heuens
praise the lord.

Ye waters al that are aboue heuē praise
the lord: all the powers of ꝑ lord praise
the lord.

The sonne & the mōne praise ye ꝑ lord:
starres of the firmamēt praise ye ꝑ lord.

The rayne & the dewe praise ye ꝑ lord:
all the wyndes of god praise ye the lord.

Ever and heate magnifie ye the lord.
Winter and sommer praise ye the lord.

Moystures, & ye hooze, frostes praise ye
the lord: froste & colde praise ye ꝑ lord.

ple

ut cognoscam⁹ in fra-
via tua in oibus genti-
bus salutare tuum.

Confiteantur tibi po-
puli deus: confiteantur
tibi populi omnes.

Herentur et erulent
gentes: qm̄ iudicas po-
pulos in equitate, et
gente in terra dirigis.

Confiteantur tibi ppli
deus: confiteantur tibi
populi omnes: terra de-
dit fructum suum.

Bndicat nos de⁹ deus
nr, bndicat nos de⁹: et
metuat eū oēs fines tre

Gloria patri et filio: et
spiritui sancto.

Sicut erat in pncipio
et nunc et semper: et in
secula seculor. Amen.

**Canticum trium
puerorum.**

Benedicite oīa opa
dñi dño: laudate et
sup exaltate eū in sc̄la.

Benedicite āgeli dño.
bndicite celi domino.

Benedicite aque oēs
que sup celos sunt do-
mino: bndicite omnes
virtutes dñi domino.

Benedicite sol et luna
domino: bndicite stelle
celi domino.

Bndicite imber et ros
domino: bndicite oēs
spiritus dei domino.

Bndicite ignis, ⁊ estus
domino: bndicite frig⁹
et estas domino.

Bndicite rores et pru-
ina domino: benedicite
gela et frigus domino.

Laudes.

Benedicite glacies et
nives dñō: bñdicite no
ctes et dies domino.
Benedicite lux et tene
bre domino: benedicite
fulgura et nubes dñō.
Benedicat terra domi
num laudet et super ex
altet eum in secula.
Benedicite montes et
colles domino: benedi
cite vniuersa germinan
tia in terra domino.
Benedicite fontes do
mino: benedicite maria
et flumina domino.
Benedicite cete et oīa
que mouentur in aquis
domino: bñdicite oēs
volucres celi domino.
Benedicite oēs bestie
et pecora dñō: bñdicite
filii hominum domino.
Benedicat israel dñs:
laudet et super exaltet
eum in secula.
Benedicite sacerdotes
domini dñō. benedicite
serui domini domino.
Benedicite spiritus et
anime iustoru domino:
benedicite sancti et hu
miles corde domino.
Benedicite anania aza
ria misael dñō: laudate
et sup altare eū i secula.
Benedicamus patrem
et filium cū sancto spi
ritu laudem et sup ex
altemus eum in secula.
Benedictus es domi
ne in firmamento celi:
laudabilis et gloriosus
et sup exaltat i secula.

Psalm. cxlviii.

Use & snowe prayse ye the lord: nyghtes
and dayes prayse ye the lord.

Lyght and darkenes prayse ye the lord:
lyghtnynges & cloudes laude ye the lord.

The earthe moughte prayse the lord:
laude and extolle hym for euer.

Hylles & mountaynes prayse ye the lord:
all that spryngeth vpon the earthe laude
ye the lord.

Re welles and sprynges prayse the lord:
sees and floudes prayse ye the lord.

Whale fyshes, and all that moueth in
waters prayse ye the lord: all byrdes of
the ayre prayse ye the lord.

All beastes both wyld and tame prayse
the lord: ye chyldren of men prayse the
lord.

Let Israel prayse the lord: laude hym
and extolle hym for euer.

Ye preestis of the lord prayse the lord: ye
seruauntes of the lord: prayse the lord.

Ye spirittes and soules of ryght wysse me
prayse the lord: ye holy & meke in herte
prayse the lord.

Anania, Azaria, Misael prayse ye the
lord: laude and extolle hym for euer.

Blesse we the father, the sonne, with the
holy ghoſte: prayse we hym and serue we
hym euermore.

Blessed art thou (lord) in the firmamēt
of heuen, thou arte prayse worthy, glory
ous, and magnified, worlde without ende

The. cxlviii.

Prayse

Laudes

Prayse ye the lord of heuē: prayse ye hym in the hyghe places.

Prayse ye hym all his Angels: all his powers prayse ye hym.

Prayse ye hym Sonne and Moone: all sterres and lyght prayse ye hym.

The hyghest of heuē prayse ye hym: and the waters that are aboute the heuē let them prayse the lordes name.

For by his worde all thyngs were made by his comaūdemēt al thigz were created.

He hath stablyshed them euerlastyngly, and in to the worlde of worlde: he hath set a lawe: that shall not expyre.

Prayse the lord: ye dragons, & all depenelles of the earthe.

Hyper, hayle, snowe, yse, fozmes of wyndes, that do his comaundement.

Mountaynes, and all lytle hylles: wodde bearyng frute, and all cedre trees.

Beastes and all maner of cattell: serpen-tes and fethered foules.

Kynges of the earthe, and all people: prynces, and all iudges of the earthe.

Bachelers & maydes, olde men & yonge let them prayse the name of the lord: for the name of hym onely is exalted.

The knowledgyng of hym is aboute heuē and earthe: and he hath exalted the hoīe of his people.

Laudē be vnto all his sayntes: to the sonnes of Israel, to þe people appoaching vnto hym.

Audate dominum de celis: laudate eum in excelsis.

Audate eum omnes angeli eius: laudate eū omnes virtutes eius.

Audate eum sol et luna: laudate eum omnes stelle et lumen.

Audate eū celli celorum: et aque que super celos sunt, laudent nomen domini.

Quia ipse dixit et facta sunt: ipse mandauit et creata sunt.

Statuit ea in eternum, et in seculū seculi: preceptum posuit, et non preteribit.

Laudate dñm de fra: diacones et oēs abissi.

Ignis grando nix glacies, spiritus procellarū que faciunt verbū eius.

Montes et omnes colles, ligna fructifera, et omnes cedit.

Bestie et vniuersa pecora: serpentes, et volucres pennate.

Reges terre, et omnes populi: principes, et omnes iudices terre.

Iuuenes, & iuvenes senes cum iunioribus laudent nomen dñi, quia exaltatum est uomen eius solli.

Confessio eius super celum & terram: & exaltauit cornu populi sui.

Hymnus omnibus sanctis eius: filiis israel populo appropinquanti sibi.

The

Laudes.

Benedicite glacies et
niues dño: bñdicite no-
cies et dies domino.

Benedicite lux et tene-
bre domino: benedicite
fulgura et nubes dño.

Benedicat terra domi-
num laudet et super ex-
altet eum in secula.

Benedicite montes et
colles domino: benedi-
cite vniuersa germinan-
tia in terra domino.

Benedicite fontes do-
mino: benedicite maria
et flumina domino.

Benedicite cete et oſa
que mouentur in aquis
domino: bñdicite oēs
volucres celi domino.

Benedicite oēs beſtie
et pecora dño: bñdicite
filii hominum domino.

Benedicat iſrael dñs:
laudet et super exaltet
eum in ſecula.

Benedicite ſacerdotes
domini dño. benedicite
ſerui domini domino.

Benedicite ſpiritus et
anime iuſtorū domino.
benedicite ſancti et hu-
miles corde domino.

Benedicite anania aza-
ria miſſael dño: laudate
et ſupaltate eū i ſecula.

Benedicamus patrem
et filium cū ſancto ſpi-
ritu laudem⁹ et ſup ex-
altet eum in ſecula.

Benedictus es domi-
ne in firmamento celi:
laudabilis et glorioſus
et ſup exaltas i ſecula.

Coſalm⁹. cxlviii.

Pſe & ſnowe prayſe ye the lord: nyghtes
and dayes prayſe ye the lord.

Lyght and darkenes prayſe ye ꝑ lord:
lyghtnynges & cloudes laude ye ꝑ lord.

The earthe moughte prayſe the lord:
laude and extolle hym for euer.

Hylles & mountaynes prayſe ye ꝑ lord:
all that ſpyngeth vpon the earthe laude
ye the lord.

Re welles and ſpynges prayſe the lord:
ſees and floudes prayſe ye the lord.

Whale fyſhes, and all that moueth in
waters prayſe ye the lord: all byrdes of
the ayre prayſe ye the lord.

All beaſtes both wyld and tame prayſe
the lord: ye chyldren of men prayſe the
lord.

Let Iſrael prayſe the lord: laude hym
and extolle hym for euer.

Preſteſ; of ꝑ lord prayſe the lord: ye
ſeruauntes of the lord: prayſe the lord.

Spirites and ſoules of ryght wyſe me
prayſe the lord: ye holy & meke in herte
prayſe the lord.

Anania, Azaria, Miſael prayſe ye the
lord: laude and extolle hym for euer.

Bleſſe we the father, the ſonne, with the
holy ghoſte: prayſe we hym and ſerue we
hym euermore.

Bleſſed art thou (lord) in the ſymamēt
of heuen, thou arte prayſe worthy, glory-
ous, and magnified, worlde without ende.

Che. cxlviii.

Prayſe

Laudes

Prayse ye the lord of heuē: prayse ye hym in the hyghe places.

Prayse ye hym all his Angells: all his powers prayse ye hym.

Prayse ye hym Sonne and Moone: all sterres and lyght prayse ye hym.

The hyghest of heuē prayse ye hym: and the waters that are aboute the heuē let them prayse the lordes name.

For by his worde all thyngs were made by his comaundemēt al thigis were created.

He hath stablyshed them euerlastyngly, and in to the worlde of worlde: he hath set a lawe: that shall not expyre.

Prayse the lord: ye dragons, & all depenelles of the earthe.

Eyer, hayle, snowe, yse, stormes of wyndes, that do his comaundement.

Mountaynes, and all lytle hylles: wodde bearyng frute, and all cedre trees.

Beastes and all maner of cattell: serpen-tes and fethered foules.

Kynges of the earthe, and all people: prynces, and all iudges of the earthe.

Bachelers & maydes, olde men & yonge let them prayse the name of the lord: for the name of hym onely is exalted.

The knowledgyng of hym is aboute heuē and earthe: and he hath exalted the borne of his people.

Laude be vnto all his sayntes: to the sonnes of Israel, to þe people appoaching vnto hym.

The

Laudate dominum de celis: laudate eum in excelsis.

Laudate eum omnes angeli eius: laudate eum omnes virtutes eius.

Laudate eum sol et luna: laudate eum omnes stelle et lumen.

Laudate eum celi celorum: et aque que super celos sunt, laudent nomen domini.

Quia ipse dixit et facta sunt: ipse mandauit et creata sunt.

Statuit ea in eternum, et in seculū seculi: preceptum posuit, et non preteribit.

Laudate dñm de fra: dracones et oēs abissi.

Ignis grando nix glacies, spiritus procellarū que faciunt verbū eius.

Montes et omnes colles, ligna fructifera, et omnes cedri.

Bestie et vniuersa pecora: serpentes, et volucres pennate.

Reges terre, et omnes populi: principes, et omnes iudices terre.

Iuuenes, et agines senes cum iunioribus laudent nomen dñi, quia exaltatum est nomen eius: solli-

Confessio eius super celum et terram: et exaltauit cornu populi sui.

Amnus omnibus sanctis eius: filiis israel populo appropinquantibus sibi.

Psalms. c. lxxv.
Antate domino cā
ticum nouum: laus
ei⁹ in ecclesia sanctor⁹.

Metetur Israel in eo,
qui fecit eum: et filii Si
on exultēt in rege suo.

Naudent nomen eius
in choro: in timpano et
psalterio psallant ei.

Quia beneplacitū est
domino in populo suo:
et exaltauit mansuetos
in salutem.

Exultabunt sancti in
gloria: letabūtur in cu
bilibus suis.

Exultationes dei i gut
ture eorū: et gladiū an
cipites in manib⁹ eor⁹.
Ad faciendā vindictā
in nationibus: increpa
tiones in populis.

Pro alligandōs reges
eorum in compedibus:
et nobiles eorum in ma
nibus ferreis.

Ut faciāt in eis iudici
um cōscriptum: gloria
hec est oib⁹ sanctis ei⁹
Gloria patri et filio, et
spiritui sancto.

Sicut erat in prinē. ⁊c
Psalms. c. l.

Audate dñs in san
ctis ei⁹: laudate eū i
firmamēto p̄tut⁹ eius.

Laudate eū in p̄tut⁹
bus eius: laudate eum
scōz multitudinem ma
gnitudines eius.

Laudes.

CThe. c. lxxv. psalme.

Synge ye vnto þe lord a new songe
prayed be he in the congregacion
of sayntes.

Let Israel reioyce in hym that made
hym: and let the sonnes of Syon triumph
in theyr kyng.

Let them prayse his name with daunce
synge: let them synge vnto hym with tym
pany and harpe.

For the lord is well pleased with his
people and hath exalted the lowely in to
saluacyon.

Sayntes shall triumphe in glory: they
shall make ioye in theyr chambers.

The prayses of god shall be in theyr mon
thes: a two edged swordes in theyr hand.

To do vengeance amongst nacyns
and corrections amongst people.

To bynde theyr kynges in fetters: and
theyr nobles in manacles of yron.

For to execute on them the iudgement
wrytten: this is glory vnto all his sayntes.

Glorie be to the father, to the sonne, and
to the holy ghoste.

As it was in the begynnynge: as it is
nowe, and euer shall be. So be it.

CThe. c. l. psalme.

Prayse þe lord in his sayntes: prayse
hym in the firmamēt of his power
Prayse hym in his strength: prayse hym
accoydinge to the almyghtyness of his
power.

Prayse

Laudes.

Prayse hym with the sounde of a trompet: prayse ye hym with harpe and lute.

Prayse hym with tympanye and daunce: prayse hym wth rebeckes & organs.

Prayse hym wth clarysymbals wel soundyng: prayse hym withymbals of swetesnes: let euery spirite prayse the lord.

Glorie be to the father, to the sonne, and to the holy ghoste

As it was at the begynnynge, as it is nowe, and euer shall be. So be it.

The anthem

O wonderful exchaunge. The creatour of mankynde takyng vpon him a luyng body, hath nat disdained to be bozne of a virgin. And he beyng made man, wout sede of man, hath comytted vnto vs his godhed.

The Chapter.

Argyn Harpe reioyce alwaye, whiche haste bozne Chyste, the maker of heuen and earthe: for out of thy wombe thou haste brought forth the saluour of the worlde. Thankes be to god.

The hymne.

O Glorious floure of womanhed About the starres inthronised Thyne holy brestes haue noursched That lord, that the hath created Our helthe lost by Eues offence Thy godly fruite doth recompence For vs in heuen to haue ingredience Thou wast a wyndowe by prouidence Thou arte the doze of the heuenly kyng

D. J. And

Laudate eum in sono tube: laudate eum in psalterio et cithara.

Laudate eum in timpano et choro: laudate eum in cordis et organo.

Laudate eum in cimbaliis benesonantibus: laudate eum in cimbaliis iubilationis, omnis spiritus laudet dominum.

Gloria patri et filio: et spiritui sancto.

Sicut erat in principio: et nunc et semper, et in secula seculorum. Amen. Admirabile commercium: creator generis humani statum corpus sumens de virgine nasci dignatus est: et procedens homo sine femine largitus est nobis suam deitatem.

Capitulum.

Maria virgo semper letare que meruisti Christum portare celi et terre conditorem: quia de tuo utero protulisti mundi saluatorem. Deo gratias.

Hymnus.

O gloriosa femina: O excelsa supra sidera: qui te creauit puidelactasti sacro vber.

Quod Eua tristis abstulit, tu reddis almo germine: intrent vasastra flexibiles, celi fenestra facta es.

Tu regis altis sanas, et

Laudes/

porta lucis fulgida: vi-
tam datam per virginē
gētes redēpreplaudite

Gloria tibi domine, qui
natus es de virgine: cū
patre et sancto spiritu
in sempiterna secula.
A M E N.

¶ Cæsus.
Elegit eā deus, et pres-
elegit eam.

¶ Responsorium.
Et habitare eam facit
in tabernaculo suo. an.
O gloriosa dei gēitrix

¶ Canticū Zacharie.

Benedictus domi-
nus de⁹ Israel: qā
visitauit ⁊ fecit redem-
ptionem plebis sue. *

Et erexit cornu salutis
nobis: in domo Dauid
pueri sui. ✠

Sicut locutus est per
os sanctorum: qui a se-
culo sunt prophetarum
eius. ✠

Salutem ex inimicis
nostris: et de manu oim
qui oderunt nos. ✠

Et faciendam miseri-
cordiam cum patribus
nostris: et memorari te-
stamenti sui sancti. ✠
Futurandum quod tu
rauit ad Abraham pas-
trem nostram: daturum
se nobis. ✠

Et sine timore de ma-
nu inimicorum nostro-
rum liberari: seruam⁹
illi. ✠

And the gate of lyfe resplendythyng
Syns that a virgyn lyfe doth byyng
Ye redemed people, reioyce and synge.
Gloꝝy to the, lorde of myghtes moste
That of a virgyn chaste was boꝝe
Gloꝝy to the father, and holy ghoſte.
To them be prayſe foꝝ euermoze.

¶ The verlicle.
God hathe her chosen all other befoꝝe

¶ The anſwere.
And cauſeth her with hym to dwell euermoze.
Anty. O glorioꝝ mother of god

¶ The ſonge of Zachary.

Blessyd be the lorde god of Iſrael,
foꝝ he hathe viſited and redemed
hys people. ✠

And hathe reysed vp an hoꝝne of ſalua-
cion vnto vs: in the houſe of his ſeruaunt
Dauid. ✠

Quyn as he promysed by the mouthe of
his holy prophetes, whiche were ſens the
woꝝlde beganne. ✠

That we ſhulde be ſaued from our ene-
myes: and from the handes of all that
hate vs. ✠

To fulfyll the mercy promysed to our
fathers: ⁊ to remēbꝛe his holy teſtamēt.

To perfoꝝme the othe, whiche he ſware
to our father Abraham, that he wolde
gyue vs. ✠

That we delyuered out of the handes
of our enemyes, myght ſerue hym with-
out feare. ✠

In

Laudes.

In holynes and ryghtewysenes befoze him: all the dayes of our lyfe.

And thou chylde, shalte be called the prophete of the hyst: for thou shalte go befoze the face of the lord, to prepare his wayes.

To gyue knowlege of saluacio vnto his people: for the remission of theyr synnes.

Throughe the tendre mercy of God, whereby the daye spyngge from an hve hathe visited vs.

To gyue lyght to them that lye in darke-nes, and in the shadowe of deathe: and to guyde our fete in to the way of peace.

Glorie be to the father, to the sonne, and to the holy ghoſte.

As it was in the begynnynge, as it nowe and euer shalbe. So be it.

The antHEME.

O glorious mother of God, O perpetuall virgyn Mary, whiche dydest beare the lord of all lordes, and alone of all other dydest gyue sucke vnto the kynge of aungels: we beseeche the of thy petye to haue vs in remembraunce, and to make meanes for vs vnto Chryſte, that beyng supported by thy helpe, maye deserue to come vnto the kyngdome of heuen.

The versicle.

O lord thy mercy vpon vs extende.

The answer.

And our saluacion, we pray the to sende.

Let vs pray.

D.ij.

Graunt

In sanctitate et iusticia coram ipso: omni- bus diebus nostris.

Et tu puer propheta altissimi vocaberis: pre- ibis enim ante faciem domini parare vias ei.

Ad dandam scientiam salutis plebi eius: in remissionem peccatorum eorum.

Per viscera misericordie dei nostri: in quibus visitauit nos oriens ex alto.

Illuminare his qui in tenebris, et in umbra mortis sedent: ad dirigendos pedes nostros in viam pacis.

Gloria patri et filio: et spiritui sancto.

Sicut erat in principio et nunc et semper: et in secula seculorum. Amen.

An. O gloriosa dei ge- nitrix virgo semper Ma- ria, que dominum oim meruisti Christum por- tare, et regem angelorum sola virgo lactare: nos- tri quesumus pia me- morare: et pro nobis Christum deprecare: vt tuis suffulti patroci- niis ad celestia regna mereamur peruenire.

Versus.

Ostende nobis domine misericordiam tuam.

Et salutare tuum da no- bis.

Oramus.

The collettes.

Concede nos famu-
los tuos q̄s dñe de-
us p̄petua m̄ris et cor-
poris salute gaudere: ⁊
gloriosa beate Marie
semper virginis inter-
cessione a presenti libe-
rari tristitia: et eterna
p̄frui letitia. Per Chri-
stum dominum nostrum
Amen. Benedicamus
domino. Deo gratias.
De sacro spiritu. an.
Veni sancte spiritus,
reple tuorum corda fi-
delium: ⁊ tui amoris in
eis ignem accende.

Agnus.

Emitte spiritum tuum,
et creabuntur.

Responsorium.

Et renouabis faciem
terre.

Oremus.

O Deus qui corda fi-
delium sancti spi-
ritus illustratione do-
cuisti, da nobis in eodē
spiritu recta sapere: et
de eius semp̄ sancto cō-
solatione gaudere. Per
Christum dominum no-
strum. Amen.

De sancta trinitate. an.
Libera nos, salua nos
iustifica nos: o beata
Trinitas.

Agnus.

**Sit nomen domini be-
nedictum.**

O Raunte (we beseeche the lord god)
that thy seruantes maye enioye
continuall helthe of body and soule, and
thoughe the gracious intercession of the
virgin thy mother, that we may be deli-
uered from this present heuynes, and to
haue the frucion of eternal gladnes. By
Christe our lord. So be it. Blesse we the
lord. Thanke we god.

Of the holy Ghoste. Anty.



Some holy spirite of god, in-
spire the hert of them that be-
leue in the. And kyndle in the
the fyre of thy loue.

The versicle.

Sende forth thy spirite, and
they shalbe made newe.

The answer.

And the face of the earth, thou shalt be
newe.

Let vs praye.

O God, whiche haste instructed the
hertes of the faythful, by the inspi-
ration of the holy ghoste, vouchsafe that
we in y same spirite may sauour y truth.
And euermore to reioyce in his holy con-
solacion. By Christe our lord. So be it.



Of the holy Trinite. Anty
Deluyver vs, saue vs, iustifie
vs, o blessyd Trinite.

The versicle.

The lordes name be blessyd
all other befoze.

The

¶ The answere.

From this tyme forth, and euermore.

¶ Let vs pray.

Almyghty and euerlastynge god,
whiche haste graunted to vs thy
seruautes, through cōfession of the true
saythe, for to acknowledge þy glozy of the
eternal Trinitie. And to honour the, one
god in thy almyghtie maiestie. We be-
seche the, that thzough our stedfastnes in
the same saythe, we may be alwayes de-
fended from all aduersite, whiche lyuest
and reygnest one God, worlde without
ende. So be it. **¶**

¶ Of the holy Crosse.



Verely we oughte to
reioyce in the Crosse of
our lordesu Jesu Chyriste.

¶ The versicle.

All the earth worshyp-
peth the lord. **¶**

¶ The answere.

And prayseth his name
with one accorde.

¶ Let vs pray.

O God, whiche haste ascendyd thy
moste holy Crosse, and haste giuen
lyght to the darkenes of the worlde, vou-
chsafe thou by the vertue of the holy
Crosse, to illumine, visite, and comfote,
bothe our hertes and bodyes. Whiche
lyuest and reygnest (o god) worlde with-
out ende. **¶**

¶ Of saynt Michael the archangel.

D. liij.

D ar-

¶ Responsorium.

Et hoc nunc et vsq in
seculum. **¶**

Omnipotens semp-
terne deus, qui de-
disti nobis familie tuis
in cōfessione vere fidei,
eterne trinitatis gloriā
agnoscere, et in poten-
tia maiestatis adorare
vnitatem: quesumus, vt
eiusdem fidei firmitate
ab omnibus semper mu-
niamur aduersus. Qui
vixis et regnas deus.
Per omnia secula secu-
lorum. Amen. **¶**

¶ De sancta cruce. an.

Nos autem gloriari o-
porter in cruce domini
nostri Jesu Chyristi. **¶**

¶ Caelus.

Omnis terra adoret te
deus, et psallat tibi.

¶ Responsorium.

Psalmum dicat nomini
tuo. **¶**

Deus qui sanctam
crucem tuam ascen-
disti, et mundi tenebras
illuminasti: tu corda et
corpora nostra per vir-
tutem sancte crucis il-
luminare, visitare, et cō-
fortare dignare. Qui
vixis et regnas deus.
Per omnia secula secu-
lorum. Amen. **¶**

**¶ De sancto Michael
Archangelo. an.**

The collettes.

Michael archāgeli, ve-
ni in adiutorium popu-
lo dei. In conspectu
angelorum et psallam
tibi.

¶ Versus.

Adorabo ad templum
sanctum tuum.

¶ Responsorium.

Et confitebor nomini
tuo. **¶** Oremus.

O Deus qui miro ordi-
ne, angelorum mi-
nistria hominūq; dis-
pensas: concede propi-
tius, ut quibus tibi mi-
nistriatibus in celo sem-
per assistitur, ab his in
terra vita nostra munia-
tur. Per dominum no-
strum Iesum Christum

¶ De sancto Johanne
Baptista. an.

Inter natus mulierum
non surrexit maior Jo-
hanne Baptista. **¶**

¶ Versus.

Siste homo missus a deo

¶ Responsorium.

Cui nomen erat Johā-
nes. **¶** Oremus.

Perpetuis nos do-
mine sancti Johan-
nis Baptiste tuere pres-
tidiis: et quanto fragi-
liores sumus tanto ma-
gis necessariis attolle
suffragiis. Per Christū
dominū nostrum. Amē.

¶ De sancto Petro et
Paulo. **¶** an.



the praye.

And thy blessyd name confesse alwaye.

¶ Let vs pray.

O God, whiche by a wonderful ordre
doste appoynte the seruice bothe of
men and aungelles, of thy exceedyng mer-
cy graunte vs: that by them, whiche at-
tende alwaye vpon thy seruyce in heuen,
our lyfe may be defended here in earth.
By our lord Iesu Christe.

¶ Of saynt John Baptiste Antp.



A mongst the sones of wo-
men there hathe nat rylen a
greater thā John Baptiste.

¶ The versicle.

From god there was a man
sent. **¶** The answer.

Whose name was Johan
verament. **¶** Let vs pray.

O Lorde, defende vs alway thozughe
the contynuall socours of Saynte
John Baptiste. For the more frayle that
we be, the more nedewe haue to be rele-
ued with necessary prayers. By Christe
our lord. So be it.

¶ Of saynt Peter and Paule.

¶ The anthem.

¶ Peter

The collettes.



Peter the apostle, and Paule the doctour of the Gentyles, they (good lord) haue taught vs thy lawe.

The versicle.

In all the earthe they: voyce dyd sounde.

The answer.

And in the costes of the worlde rounde.

Let vs pray.

O God, whose ryght hande dyd lyfte vp blessyd Peter the Apostlic, walke amonge the waues of water, for to saue hym from downynge: and deliueredst his felowe apostle Paule, after thre dayes saylynge, from the depe of the see: here vs mercifully, and graunte that throughe the merites of them bothe, we maye obteyne the gloye euerlastynge. Whiche lyuest and reignest, worlde with out ende. So be it.

Of saynt Andzewe.

The anthem.



Andzewe was the seruaunt of Christe, goddes worthye apostle, the brother of Peter, and his felowe in passion.

The versicle.

The Lorde loued Andzewe his seruaunte.

The answer.

With a sauour swete and plesaunt.

Let vs pray.

D. lllj.

Lorde

Petrus apostolus, et Paulus doctor gentium: ipsi nos docuerunt legem tuam domine. ✠

Versus.

In omnem terram exiit sonus eorum. ✠

Responsorium.

Et in fines orbis terre verba eorum.

Versus.

Deus cuius dextera beatum Petrum apostolum, ambulanti in fluctibus ne mageretur, erexit: et coepostolum eius Paulum terro naufraganti de profundo pelagi liberavit: exaudi nos propitius, et concede ut amborum meritis, eternitatis gloriam consequamur. Qui viuus et regnas deus. Per omnia secula seculorum. Amen

De sancto Andree. Antiphona.

Andreas Christi famulus, dignus deo apostolus, germanus petri, et in passione socius.

Versus.

Dilexit Andream dominus.

Responsorium.

In odorem suauitatis.

Versus.

The collettes.

Miserere tuam dñe suppliciter exoramus
ut sicut ecclesie tue beatus
Andreas apostolus et
predicator et re-
ctor, ita apud te sit pro
nobis perpetuus inter-
cessor. Per Christum dñm
nostrum. Amen.

De sancto Iohanne
euangelista. an.

Is est Iohannes, qui
supra pectus domini in
cena recubuit; beatus
apostolus cui reuelata
sunt secreta celestia.

Chorus.

Valde honorandus est
beatus Iohannes euan-
gelista.

Responsorium.

Qui supra pectus do-
mini in cena recubuit.

Chorus.

Ecclēsiā tuam ques-
umus domine be-
nignus illustra; ut beatus
Iohannis apostoli tui
et euangeliste illumi-
nata doctrinis, ad dona
perueniat sempiterna.
Per Christum dominum
nostrum. Amen.

**De sancto Lauren-
tio. Antiphona.**

Reuera Laurencius ho-
num opus operarius est
qui per signum sancte
crucis cecos illumina-
uit. *20/O/O/2/20/2/*

Chorus.

Discessit dedit paupe-
ribus. *20/O/O/2/20/2/*

Orde we humbly besceche thy ma-
iestie, that lyke as blessyd Andzew
thyne apostle was a trewe preacher, and
prelate of thy churche, so let him be a con-
tynuall petitioner for vs vnto the.
By Christe our lord. So be it.

Of saynt Iohn euangelist. Anty.



This is the same Iohn, which
leaned vpon the breste of the
lorde in his laste souper: the bless-
yd apostle, to whom the secre-
tes of heuyn were openyd.

The versicle

Greatly to be prayesd is Iohn the euan-
gelyste.

The answer.

Whiche leaned on the breste of Iesu
Christe.

Let vs pray.

Besceche the Lorde of thy be-
nignitie to glorifie thy church
that it being illumined with
the teachynges of blessyd saynt Iohan,
thy apostle and euangelist, may attayne
to the rewardes euerlastyng. By Christe
our lord. So be it.

Of saynt Laurence. Anty.



Saynt Laurence y Deacon
dyd worke a good worke, for
by vertue of the holy Crosse,
he gaue syghte to the blynde.

The versicle

He distributed and gaue to
the poze.

The

CThe answere.

His ryghteousnes remayneth for ever:
more. **¶**

Let vs pray.

Orde we beseeche the to grue vs
grace for to quench the flames of
our vices, euen as thou gauest power to
blessyd sapint Laurence, to ouercome the
burnynge heate of his tormentes. By
Christe our lord. So be it.

COf saynte Steueth.

The anthem.



Stephan sawe the heuens
open, he bothe sawe & wente
in: blessyd is that man, to
whom p heuens shalbe op e .

CThe versicle.

Thou haste hym crowned w
glozy and honour. **¶**

CThe answere.

And hast him set aboue thy hand labour.

Let vs pray.

O Raunt good Lorde, that we maye
perfectly folowe hym, whome we
worshyp, to the entent we may learne to
loue our enemyes. For nowe we solemp-
nlye his comemozation, that coulde fynde
in his herte to praye for his persecutours
vnto our lord Iesu Christe. Whiche ly-
ueth and reygneith with the, and the holy
ghoste in vnite of godhed, woylde with-
out ende. So be it. **¶**

COf saynt Nicolas.

The anthem

D. v.

Blessyd

CResponsorium.
Iustitia eius manet in
seculum seculi. **¶**

CMemus.

Anobis quesumus
omnipotens deus
vitiourum nostrorum fla-
mas extinguere: qui be-
ato Laurencio tribuisti
tormentorum suorum in-
cendia superare. Per
Christum dominum no-
strum. AMEN.

CDe sancto Stephano
Antiphona.

Stephanus vidit ce-
los apertos, vidit & in-
troiuit: beatus homo
cui celi patebunt. **¶**

CVersus.

Gloria et honore coro-
nasti eum domine. **¶**

CResponsorium.

Et constituisti eum su-
per opera manuum tuarum.

CMemus.

Anobis quesumus
domine imitari quod
colimus: ut discamus
et inimicos diligere:
quia eius commemorati-
onem celebramus: qui
nouit etiam pro perse-
cutoribus suis orare
dominum nostrum Je-
sum Christum filium suum
Qui tecum viuit et re-
gnat deus. Per omnia
secula seculorum. Amen.

CDe sancto Nicolo.
Antiphona.

Baras Nicolaus ad:
huc puerulus multo ie:
iunio macerabat corp⁹

C Aersus.

Ora pro nobis beate
Nicolae. ✠ M ✠ ✠ ✠

C Responsorium.

Ut digni efficiamur p:
missionibus Christi. ✠

Oremus.

DEVS qui beatum
Nicolaum piū pon
tificem tuum inumeris
decorasti miraculis tri
bue nobis quesumus vt
eius exempla imitātes
ab imūdijs concupis
cencie liberemur. Per
Christum dominum no
strum. Amen. ✠ ✠ ✠ ✠

C De sancta Maria
Magdalene. an.

Maria ergo vixit pe
des Iesu, et exersit ca
pillis capitis sui: et do
mus impleta est ex odo
re vnguenti. ✠ ✠ ✠ ✠

C Aersus.

Dimissa sunt ei pecca
ta multa. ✠

C Responsorium.

Quoniam dilexit mul
tum. ✠ ✠ ✠ ✠

Oremus.

Iargire nobis (cle
mentissime pater)
vt sicut beata Maria
Magdalena vnigenitū
tuum super omnia dili
gendo, suorum obrinuit
veniam peccaminum:
ita nos in tua dilectio
ne perseverantes apud
tuam miām sempiternā
impetrem⁹ beatitudinē



The collettes.

Blessyd saynt Nycolas be
yng yet a chylde, dyd subdue
his body w muche fastyng.

C The versicle.

Holy Nicolas, for vs make
petition. **C** The answer.
That we be enabled to Chri
stes pmission. Let vs pray.

O God, whiche haste glorified blessyd
Nicolas, thy holy byshop with in
numerable myzacles, graunt we beseeche
the, that by folowynge his examples, we
maye be delyuered from the fylthynges of
concupiscence. By Christe our lord.
So be it. ✠ ✠ ✠ ✠

C Of Mary Magdalen. Anty.



Mary Magdalen dyd enoint
the fete of Iesu, and dyd wypp
them with h̄ heres of her hed:
and the house was perfumed
with the sauour of the oynt
ment. **C** The versicle.

Mary Synnes were forgyuen her. ✠ ✠ ✠

C The answer.

Bycause her loue was intier. ✠ ✠ ✠

C Let vs pray.

O Raunte vnto vs, moste mercyfull
father, that lyke as blessyd Mary
Magdalē obtained pardō of her offēces,
thzough h̄ loue h̄ she bare to thy only be
gotten sōne about al other thynges, euen
so h̄ we perseueryng in thy loue thozugh
thy mercy may attayne the blysse euerla
styng

The collettes.

King. By Christ our lord. So best.

Of saynt Katherine. Anty.



The virgin saynt Katherine, the gemme of Grecia, was the doughter of kynge Costus, in the cite of Alexandria.

The versicle.

Holy Katherine, for vs make peticion.

The answer.

That we be enabled to Christ's promissio.

Let vs pray.

Almyghty and eternal god, which haste comaunded the bodye of thy glorious virgin and martyre Katherine to be carped by thyne aungels in to þe mounte Synai, shewe suche fauour vnto vs, that by her meditation we may be carped by into the mounte of be true, where we may deserue to behold the clementes of thy face. By Christe our lord. So be it.

Of saynt Margaret.

The anthem.



Saint Margaret was but .xv. yerres olde, whan she was cast in to pryson by the cruel Diabys.

The versicle.

for thy beauty & coulour shene.

The answer.

Procede prosperously and be a quene.

Let vs pray.

Odd that hast caused the blessid birgyn Margaret, to obteyne hruen throughe the crowne of martyrdome, graunt

per Christum dominum nostrum. Amen.

De s. Katherine. Ant.

Virgo sancta Katherine, Grecie gema, vrbe Alexandria, Costi regis erat filia.

Versus.

Ora pro nobis, beata Katherine.

Responsorium.

Ut digni efficiamur promissionibus Christi.

Veniens.

Omnipotens sempiternus deus, qui gloriose virginis et martyris tue Katherine corpus, in montem Sinai ab angelis deferri iussisti: concede propitius eius obtentu nos ad arcem virtutum prouehi, ubi visionis tue claritatem mereamur intueri. Per Christum dominum nostrum. Amen.

De sancta Margareta. Ant.

Erat autem Margareta annorum quiddecim, cum ab impio Diabolo traderetur in carcerem.

Versus.

Specie tua, et pulchritudine tua.

Responsorium.

Intende prospere, procede, et regna.

Veniens. Deus qui beatam virginem Margaretam ad celos per martiris palmam venire fecisti:

cōcede nobis quesum⁹,
vt eius exempla sequen-
tes, ad te perringere me-
teamur. Per Christum
dominū nostrum. Amē.

O de sanctis, quorum
reliquie continentur
in vniuersali ec-
clesia. an.

Corpora sanctorum in
pace sepulta sunt: et vi-
uent nomina eorum in
eternum.

Chersus.

Beati qui habitant in
domo tua domine.

Responsorium.

In secula seculorum lau-
dabunt te.

Resta q̄sumus om-
nipotens deus, vt
facte dei genitricis se-
perque virginis Marie
et sanctorum tuorum
(quorum reliquie in vni-
uersali continentur ec-
clesia) nos protegant
merita: quatenus eorū
precibus, tranquilla pa-
ce in tua iugiter laude
letemur. Per Christum
dominū nostrū. Amē.

O de oibus sanctis. an.
Omnes sancti et electi
dei nostri, ante deum
memoriamini: vt vestris
precibus adiuti, merea-
mur vobis adiungi.

Chersus.

Letamini in domino, et
exultate iusti.

Responsorium.

Et gloriāmini omnes
recti corde.

The collettes.

graunt we beseeche the, that by the folow-
yng of her examples we may deserue to
approche vnto the. By Christe our lord.

Of the sayntes, whose relykes re-
mayne in the holy churche.

The anthem.

The bodyes of holy sayntes are buryed
in peace, and theyr names shalbe in per-
petuall remembraunce.

The versicle.

Blessyd be they that dwell with the lord.

The answer.

They prayse hym alway w one accord.

Let vs pray.

Almyghty god we beseeche the bou-
chesafe, that the merites of thy
holy mother and perpetual virgin Mary
and thy holy sayntes (whose relykes are
conteyned in the vniuersal churche) may
defende vs: so that by theyr prayers we
may euermore reioyce in prayyng of the
with tranquillitie and peace. By Christe
our lord. So be it.

Of all sayntes. **The anthem.**

All ye blessed sayntes, & electe seruaunt⁹
of god, haue vs in remembraunce before
god, that through helpe of your prayers
we may deserue to be associate with you.

The versicle.

Reioyce in the lord, you that be iustified.

The answer.

And all you that in herte be rectified.

Let

The collettes.

O beseeche the good lord, that thou beynge pleased with the prayers of all thyne holy sayntes, wylte bothe graunte vs pardon of our defautes, and gyue vs also perpetuall remedy for them. By Christe our lord. So be it.

For peace. Anty.

Lord sende vs peace in our dayes, for there is none other that fyghteth for vs, but only thou lord god.

The versicle

Lord sende peace throughe thy vertue.

The answeyre.

And greate aboundance in euery countre.

Let vs praye.

O God, from whom all holy desyres, all good counselles, and all iuste workes do procede, gyue vnto thy seruantes that same peace, whiche the worlde can nat gyue, that our hertes beynge obedient to thy commaundementes, and the feare of our enemyes taken awaye, our tyme may be peasible throughe thy protection. By Christe our lord. So be it. Blesse we the lord. Thanke we god.

Omnium sanctorum tuorum quesumus domine intercessionem placare, et veniam nobis delictorum nostrorum tribue: et remedia semper eterna concede. Per Christum dominum nostrum. Amen.

Pro pace. An.

Da pacem domine in diebus nostris: quia non est alius qui pugnet pro nobis, nisi tu deus noster.

Gloria.
Domine fiat pax in virtute tua.

Responsorium.
Et abundantia in turribus tuis.

Amenus.
Eus a quo sancta desideria, recta consilia, et iusta sunt opera, da seruis tuis illam, quam mundus dare non potest pacem: ut et corda nostra mandatis tuis dedita, et hostium sublati formidine: tempora sint tua protectione tranquilla. Per Christum dominum nostrum. Amen. Benedicamus domino. Deo gratias.



CAd matutinas
de cruce.

Patris sapientia ve
ritas diuina.

Deus homo captus est
hora matutina.

A notis discipulis cl
to derelictus

A Judeis venditus,
traditus, afflictus.

CAntiphona.

Adoramus te Christe,
et benedicimus tibi.

CResponsorium.

Quia per sanctam cru
cem tuam redimisti mū
dum.

Oremus.

Omine Iesu Xpe,
fili dei viui pone
passionem crucē ⁊ mor
tem tuam inter iudiciū
tuū, ⁊ alas nostras nūc
⁊ in hora mortis nostre
⁊ largiri digneris, viuis
misericordiam ⁊ grām,
defunctis, veniam ⁊ res
quiem, ecclesie tue scē,
pacem et concordiam;
et nobis peccatoribus,
vitā ⁊ glām sempitnā.
Qui viuis ⁊ regnas cū
deo patre ī vnitāte spi
ritus sancte deus. Per
oīa secula scloꝝ. Amē
Gloriosa passio dñi nŕi
Iesu Christi, cruat nos

CAntiphona of the Crosse.



That is the
greate pŕoude
sapience.

And diuine tꝛuthe
of the fater on hye,
Which foz mākynde
of hys beneuolence.
Him selfe hath made
bothe god and man
noyntly.

Was solde ⁊ bought

by the Jewes trayterously.

And aboute mydnyght pꝛurbed ⁊ taken
And of his disciples anone fozsaken.

CThe versicle.

We woꝛshyp the Christe with prayse and
benediction.

CThe answere.

Foz thou redempdyt the woꝛlde from all
affliction.

CLet vs praye.

In the name of Iesu Christe, sone of the ly
uyng god, set thyne holy passion
crosse, and deathe betwene thy iudgemēt
and our soules, both now, ⁊ at the houre
of deathe. And mozeouer vouchesafe to
graunte vnto the lyuyng, mercy ⁊ grace,
to the deade, pardon and reste, to thy holy
Churche, peace and concoꝛde, and to vs
poꝛe synners, lyfe and toye euerlastyng.
Whiche lyuest and reigest god with the
fater, and the holy ghoſte, woꝛlde with
out ende. So be it.

**The glorious passion of our loꝛde Iesu
Christe, delyuer vs from sorowful heu
nes,**

Matyns of the Crosse.

nes, and bynge vs to the loyes of Paradyse. So be it.

The lamentatio of y^e moether Mary
Her s^{yn}gins hert a s^{on}dze al to b^{re}ake
Whan tydpynges came vnto her sodeynly
Howe that her sonne at mydnyght shulde
be take.

But at the moornyng, her wo gan moze
awake.

Whan she herde him b^{ro}ught to the iudgement hall.

Which made her ofte to syghe and lobbe
withall.

The versicle.

We do prayse the, and do praye the, moether of god moste mercyfull.

The answere.

That thou intende, vs to defende, from
deathe that is moste sorowfull.

The prayer.

Oly lozde Iesus, sonne of the most
swete s^{yn}gin Mary, which suffredst
death for vs v^{er}o a crosse, shewe vnto vs
thy mercy, and graūt vnto vs, and vnto
all y^e deuoutly haue in remembraunce the
compassion of thy moste holy mother (for
her sake) prosperous lyfe in this presente
worlde, and thzoughe thy grace, eternall
glozy in the worlde to come, wherin thou
dost lyue and reygne one god w^{ith} the holy
ghoste, worlde without ende. So be it.

The glorious passion of a virgins son,
bynge vs to the blysse of almyghty god
the father. So be it.

Howe

a dolore tristi, et perducat nos ad gaudia paradisi. Amen.

Atris cor virgine:
Mum, threna totum
triuitt.
Quando suum filium
nocte caprum sciuit.

Ductum ad pretorium
mane cum audiuit.

Frequens dans suspitum
sepe singultiuitt.

Vertus.
Te laudamus et regomus
mat Jesu Christi.

Responsorium.

At intendas, et defendas
nos a morte tristi.

Oremus.

Omine sancte Iesu
filie dulcis virginitis
Marie, qui pro nobis
morte in cruce tolerasti:
fac nobiscum misericordiam
tuam. Et da nobis et
cunctis copassionem tue
sanctissime marris deuote
recolentibus, eius amore
vitam in presentem
gratiosam: et tua pietate
gloriam in futuro sempiternam.
In qua uiuis et regnas
in unitati spiritus sancti, deus.
Per oia secula seculorum. Amen.
Threnosa copassio filie
virginis matris: perducat
nos ad gaudia summi dei patris. Amen.

The houres of our Lady.



God bende
thy selfe in
to my helpe.
Lorde hast
the to helpe me.
Glorie be to the father
to the sonne, and to the
holy ghoste.
As it was in the be-
gynnyng, as it is nowe, and euer shal be.
So be it. Prayse ye the lord.

The hymne.

Ome holy ghost, o creato: eternall
In our myndes to make visitacio
And fulfyll thou with grace supernall
Our hertes that be of thy creation.
Remembze lorde, autho: of saluacion
That sometyne of a virgin pure
Without helpe of mannes operacion.
Thou tokest vpon the our frayle nature.
O virgin Mary moste gracypous
O mother of mercy incomparable
From our enemy defende thou vs
And in the houre of deathe be fauorable.
Glorie to the lord of myghtes moste
That of a virgyn chaste was boze
Glorie to the father and the holy ghoste
To them be praylsyng fo: euermore.
Anty. O wonderfull exchaunge.

The. lxxij. psalme.

God fo: thy names sake saue me:
And iudge me by thy power.
O god heare my prayer: giue eare to the

C. j. wordes

hoze despayre & ginitis.

Deus in adiutoriu
meum intende.

Domine ad adiuuan-
dum me festina.

Gloria patri et filio: et
spiritui sancto.

Sicut erat in princi-
pio, et nunc et semper:
et in secula seculorum.
AMEN. Alleluia.

Thymnus.

Eni creator spiri-
tus, mentes tuorum
visita: imple supna gra-
tia, q tu creasti pectora.

Memento salutis au-
ctor, quod nostri quon-
dam corporis: et illiba-
ta & gine, nascendo for-
mam sumperis.

Maria plena gratie, ma-
ter misericordie: tu nos
ab hoste protege, et in
hora mortis suscipe.

Gloria tibi domine, qui
natus es de virgine, cu
patre et sancto spiritu,
in sempiterna secula.
Amen.

an. O admirabile.

Thymnus. lxxij.

Deus in nomine tuo
saluum me fac: et in
virtute tua iudica me.
Deus exaudi oratione

non meam: auribus percipe verba oris mei.

In alieni insurrexerunt aduersum me, et fortiores quesierunt animam meam: et non proposuerunt deum ante conspectum suum.

Ecce enim deus adiutor meus: et dominus susceptor est anime mee.

Auerre mala inimicis meis, et in veritate tua disperde illos.

Voluntarie sacrificabo tibi, et confitebor nomini tuo dñe: quoniam bonum est.

Quonia ex omni tribulatione erupisti me: et super inimicos meos desperit oculus meus.

Gloria patri et filio: et spiritui sancto. ✠ ✠ ✠

Sicut erat in principio: et nunc et semper: et in secula seculorum. Amen.

Psalmus. cxvij.

Audate Dominum omnes gentes: laudate eum omnes populi.

Quoniam confirmata est super nos misericordia eius: et veritas domini manet in eternum.

Gloria patri et filio, et spiritui sancto. ✠ ✠ ✠

Sicut erat in principio et nunc et semper: et in secula seculorum. Amen.

Psalmus. cxviii.

Confitemini domino quoniam bonus: quoniam in seculum misericordia eius.

Icant nunc Israel bonus: quoniam in seculum misericordia eius.

wordes of my mouth.

For straungers haue rysen against me: and tyrantes haue sought my lyfe, and haue nat set god befoze they euen.

But lo, god helpeth me: and the lord is protectour of my soule.

Turne the euyls vpon myne enemyes: and for thy truthes sake destroye them.

Volungly shall I sacrifice vnto the: and shall acknowledge thy name (o lord) for it is good.

For thou haste deliuered me out of all trouble: and myne eye hath looked ouer myne enemyes.

Glorie be to the father, to the sonne, and to the holy ghoste.

As it was in the begynnyng, as it is now, and euer shall be. So be it.

The. cxvij. psalme.

Prayse ye the Lord all gentyles: prayse ye hym all nacjons.

For hys mercy hath bene multiplied vpon vs: and the truthe of the lord endureth for euer.

Glorie be to the father, to the sonne, and to the holy ghoste.

As it was in the begynnyng, as it is now, and euer shall be. So be it.

The. cxviii. psalme.

Acknowledge the Lord for he is good, for his mercy is euertlastig.

Let Israel saye now, that he is good: for his mercy is euertlastyng.

Act

Houres.

Let the house of Aaron say nowe, that
he is good: for his mercy is euerlastyng.

Let all that feare the lord say: that his
mercy is euerlastyng.

In my trouble haue I called vpon the
Lorde: and the Lorde hathe harde me at
large.

The lord is my helper: I feare nat what
foeuer man may do to me.

The lord is my helper: and I shall de-
spyse myne enemyes.

Better it is to truste in the lord: than to
truste in men.

Better is it to truste in the lord: than to
truste in prynces.

All nacjons haue compassed me: and
yet in the lordes name haue I ben auen-
ged vpon them.

They lyenge in awayte haue closed me
in: and yet in the lordes name haue I ben
auenged vpon them.

They haue swarmed aboute me lyke
bees, and they haue burnte me as fyre a-
monge thornes, and yet in y lordes name
haue I bene reuenged vpon them.

By violence haue I ben ouerturned, that
I fell: and the lord toke me vp.

My strength and prayse is the lord: and
he is made a sauour vnto me.

The noyse of my tymbre and helth, is in the
tabernacles of the iuste.

The ryghte hande of the Lorde hathe
brought vertue: the lordes ryghte hande

E.ij.

hathe

Dicat nunc domus aa-
ron: quoniam in seculū
misericordia eius.

Dicāt nunc oēs qui ti-
ment dñi: qm̃ in secu-
lum misericordia eius.

De tribulatione inuo-
caui dominum: et exau-
diuit me in latitudine
dominus.

Dominus michi adiu-
tor: non timbo quid
faciat michi homo.

Dominus michi adiu-
tor: et ego despiciam
inimicos meos.

Bonum est considere
in domino: quam confi-
dere in homine.

Bonum est sperare in
domino: quam sperare
in principibus.

Omnes gentes circū-
erunt me: et in nomine
dñi q̃a vlt⁹ sum in eos.

Circūdantes circūde-
derūt me: et in noīe dñi
quia vltus sum in eos.

Circumdederunt me si-
cut apes, et exarserunt
me sicut ignis ī spinis:
et in nomine domini q̃a
vltus sum in eos.

Impulsus euersus sum
vt caderem: ⁊ dominus
suscepit me.

Fortitudo mea ⁊ laus
mea dominum: ⁊ factus
est michi in salutem.

Tor exultationis et
salutis: in tabernacu-
lis iustorum.

Dextera domini fecit
virtutem, dextera dñi

exaltauit me: dextera
domini fecit virtutem.

Non moriar, sed viuā:
et narrabo opera dñi.

Castigans castigauit
me dominus: et morri
non tradidit me.

Aperite michi portas
iustitie, et ingressus in
eas cōfitebor domino:
hec porta domini, iusti
intrabunt in eam.

Cōfitebor tibi dñe quo
niam exaudisti me: et fa
ctus es michi in salurē

Lapidem quē reproba
uerunt edificantes: hic
fact⁹ est i caput āguli.

A domino factum est
istud: et est mirabile in
oculis nostris.

Hec est dies quā fecit
dominus: exultemus et
letemur in ea.

O domine saluum me
fac, o domine bene pro
sperare: benedictus qui
venit i nomine domini.

Benediximus vobis de
domo domini: deus do
minus, et illuxit nobis.

Constituere diem so
lemnem in condensis:
vsq; ad cornu altaris.

Deus meus es tu, et cō
fitebor tibi: deus meus
es tu, et exaltabo te.

Cōfitebor tibi domi
ne, quoniam exaudisti me
et factus es michi in
salutem.

Cōfitemini dño quo

hathe exalted me: the lozdes ryght hande
hathe wrought vertue.

Let me nat dye, but lyue: and I shall
shewe the workes of the lozde.

With chastysyng the lozde hathe chasti
sed me: and hathe nat put me to deathe.

Open vnto me the gates of iustice, and
entryng therin, I shall make knowledge
to the lozde: this is the lozdes gate, the
ryghtuous shall entre therin.

I wyl confesse the (o lozde) bicause thou
haste harde me, and thou arte become my
saupour.

The stone, which the buylders reiectyd:
the same was set at the hed of the corner.

This is done by the lozde: and it is mer
ueylous in our eyes.

This is the day, whiche the lozde made:
let vs be mery and reioyce therin.

O lozde saue thou me, o lozde preserue
me well: blessid is he that commeth in the
lozdes name.

We gyue prayse to you that be the loz
des house: god is the lozde, and he hathe
gyuen lyght vnto vs.

A poynt ye a solēpne holy day in thycke
places: euyñ vnto the corner of y aulter.

Thou arte my god, and I shall confesse
the: thou arte my god, et I shall exalte the.

I shall make knoweledge vnto the (o
lozde) for thou haste harde me, and arte
become my saupour.

Acknoweledge ye the Lozde, for he is
good:

Doures.

good: for his mercy is euerlastyng.

Glorie be to the father, to the sonne, and to the holy ghoste.

As it was in the begynnynge, as it is now, and euer shalbe. So be it.

The antheime.

O wonderfull exchange. The creatour of mankynde takyng vpon him a lyuing body, hath he vouchesaue to be borne of a virgyn. And he beyng made man, without seide of man, hath committed vnto vs his godhed.

The chapitre.

All thynges haue I sought rest, and shall dwell in þe heritage of the lord. Than the creatour of all thynges sayde, and commaunded me, and he that hath created me hath restyd in my tabernacle. Thanke we god.

The answere.

Maye Mary full of grace, the Lord is with the. Maye Mary full of grace, the Lord is with the.

The versicle.

Blessyd be thou amonge women, and blessyd be the fruite of thy wombe. Our lord is with the. Glorie be to the father, to the sonne, and to the holy ghoste. Maye Mary full of grace the lord is with the.

The versicle.

Holy mother of god & virgin perpetual.

The answere.

Pray for vs vnto the lord celestiall.

E. iij. Lord

nam bon⁹: qm̄ in seculum misericordia eius. Gloria patri et filio: et spiritui sancto. Sicut erat in principio: et nunc et semper, et in secula seculorū. Amen.

Antiphona.

O admirabile cōmerciū: creator generis humani animatum corpus sumens de virgine, nasci dignatus est: et procedens homo sine semine largitus est nobis suam deitatem.

Capitulum.

In omnibus requisī quisiui, et in hereditate domini morabor: tunc precepit, et dixit mihi: creator omnium, et qui creauit me, requieuit i tabernaculo meo Deo gratias.

Responsorium.

Aue Maria gratia plena dominus tecum. Aue Maria gratia plena dominus tecum.

Versus.

Benedicta tu in mulieribus et benedic⁹ fructus ventris tui. Dominus tecum. Gloria patri et filio: et spiritui sancto. Aue Maria gratia plena dñs tecum.

Versus.

Sancta dei genitrix virgo semper Maria.

Responsorium.

Intercede pro nobis ad dominum deum nrm

Domine exaudi oratio-
nem meam. Et clamor
meus ad te veniat.

Oremus.

Quoniam nos famu-
los tuos quesum⁹
dñe deus perpetua mē-
tis et corporis salute
gaudere: ⁊ gloriosa be-
ate Marie semper virgi-
nis intercessione, a pre-
senti liberari, tristitia:
et eterna perfrui letitia
Per Christum, dominū
nostrum. Amen.

CAd primam de cruce

Prima ductus
Iesu ad Pila-
tum.

Falsis testimoniis mul-
tum accusatum.

In collo percussit ma-
nibus ligatum.

Vultum dei conspuunt
lumen celi gratum.

Cursus.

Adoramus te Christe,
et benedicimus tibi.

Responsorium.

Quia per sanctam crus-
cem tuam redemisti mū-
dum.

Oremus.

Domine Iesu Xpc.
fili dei viui, pone
passionem crucē ⁊ mor-
tem tuam inter iudiciū
tuū, ⁊ aīas nostras nūc

Houres.

Lorde god heare my prayer. And geue
herynge vnto my clamour.

Let vs pray.

O Raunte, we beseeche the lordē god,
that thy seruantes may enioy cō-
tinuall healthe of body and soule. And
thpough the gracypous intercession of the
blessyd virgin Mary, that we may be de-
lyuered from this present heuines, and to
haue the fruition of eternall gladnes.

By Christe our lordē. So be it.

The fyrste houre of the Crosse.

The fyrste houre, in the moynynge
dearly

To theyr iudge, called Pylate ⁊ Jewes
Jesu with his handes bounden they cary
wherē many a false wytnes dyd hym ac-
cuse.

In the necke they hym smytte, his bodye
they bruse.

They spyt ⁊ despyle there his godly face,
The lyght of heuen, replete w all grace.

The versicle.

We worshyp the Christ, with prayse and
benediction.

The answer.

For thou redempdest the worlde from all
affliction.

The prayer.

Lorde Iesu Christe, sonne of the ly-
uyng god, set thynē holy passyon,
crosse, and deathe betwene thy iudgemēt
and our soules, bothe nowē, and at the
houre

Houres.

houre of deathe. And mozeouer bouchesafe to graunte vnto the lypunge, mercy and grace, to the deade, pardon and reſte to thy holy Churche, peace and concord: and to vs poze ſinners, lyfe and ioye euer laſtyng. whiche lyueſt and reygneſt god with the father, and y^e holy ghoſt, worlde without ende. So be it. *¶*

The glorioſous paſſion of our lord Jeſu Chriſte, delyuer vs from ſozowful heynes, and bryng vs to the ioyes of Paradylſe. So be it. *¶*

The fyrſte houre of the com-
paſſion of our Lady.

When our Lady in the moornyng behelde

her only ſone ſcourged, and foule arayde Bobbed, knocte, and his face with ſpytte deſpyled.

God wote in herte, ſhe was full ſore diſmayde.

But yet alas it maketh myn herte aſtrayde To thynke howe ſhe fell in greuous wepyng.

And howe dulfullye her handes ſhe gan wyng.

The verſicle.

We do prayſe the, and do praye the, mother of god moſte mercyfull.

The anſwere.

That thou entende, vs to defende, from deathe that is moſte ſozowfull.

The prayer.

E. liij.

Holy

z in hora mortis noſtre: z largire digneris, viuus miſericordiam et grām, defunctis, veniam z requiem, eccleſie tue ſcē, pacem et concordiam: et nobis peccatoribus, vitā z glām ſempitnā. Qui viuus z regnas cū deo patre i vnitate ſpiritus ſancti deus. Per oīa ſecula ſclorū. Amē Glorioſa paſſio domini noſtri Jeſu Chriſti, eruat nos a dolore triſti et perducatur nos ad gaudia paradisi. Amen.

¶ Hora prima de com-
paſſione beate Marie.

¶ Hora prima domina
vidēs flagellatum.
Suum vnigenitum cruci-
piter tractatum.
Colaphis, z alapis, ſpu-
to deformatum.

Manus torquens gra-
uiter ruit in ploratum.

¶ Versus.

Te laudamus, et roga-
m⁹ mater Jeſu Chriſti.

¶ Refponſorium.

Ut intendas, et defen-
das nos a morte triſti.

¶ Oramus.

Domine sancte Iesu fili dulcis virginis Marie, qui pro nobis mortem in cruce tolerasti: fac nobiscum misericordiam tuam. Et da nobis et cunctis compassionem tue sanctissime matris deuote recitantis, eius amore uitam in presenti gratiosam: et tua pietate gloriam futuro sempiternam. In qua uiuis et regnas in unitate spiritus sancti, deus. Per oia secula seculorum. Amen. **A**h dolorosa compassio filij virginis matris: perducatur nos ad gaudia summi dei patris. Amen.

Ad tertiam.

Deus in adiutorium meum intende. ✕

Domine ab adiutorium me festina. ✕

Gloria patri et filio: et spiritui sancto. ✕

Sicut erat in principio, et nunc et semper: et in secula seculorum. AMEN. Alleluia.

Chymnus.

Ueni creator spiritus, mentes tuorum visita: imple supina gratia, quam tu creasti pectora.

Oly lord Iesu, sonne of the moste swete Vigin Mary, whiche suffredst deathe for vs vpon a crosse, thewe vnto vs thy mercy, and graunte vnto vs, and vnto all that deuoutly haue in remembrance the compassion of thy moste holy mother (for her sake) prosperous lyfe in this presente worlde, and thorough thy grace, eternal glozy in þ worlde to come. Wherin thou doste lyue and reygne one god with the holy ghooste, worlde without ende. So be it. ✕

The glorious passion of a virgins son, byynge vs to the blysse of almyghty god the father. So be it. ✕

The thyrdde houre.



O God bende thy selfe in to my helpe: **L**orde haste the to helpe me. ✕

Glozy be to the father, to the sonne, & to the holy ghoost. **A**s it was in the begynnynge, as it is now, and euer shall be. So be it. **P**rayse ye the Lorde.

The hymne.

Ome holy ghoost, o creator eternall In our myndes to make visitacio And fulfill thou with grace supernall Our hertes that be of thy creation.

Remem=

Houres.

Remembze lozde, authoꝝ of saluacion
That sometyme of a virgin pure
Without helpe of mannes operacion.
Thou tokest vpon the our frayle nature.

O virgin Mary moste gracypous
O mother of mercy incomparable
From our enemy defende thou vs
And in the houre of deathe be fauozable.

Gloꝝy to the lozde of myghtes moste
That of a virgyn chaste was boꝝe
Gloꝝy to the father and the holy ghoſte
To them be praylyng foꝝ euermoꝝe.

So be it. Anty. Whan thou wast boꝝne

The. cxix. psalme.

I Cryed vnto the lozde whan I was
In trouble: and he harde me.

O lozde delyuer my soule from lyenge
lyppes: and a disceytfull tonge.

What may be gyue the, oꝝ what may be
layde agaynst the: to a disceytfull tonge.

The sharpe arrowes of the myghtye:
with hotte sparklyng coles.

Who is me, foꝝ my restyng place is pro-
longed: I haue dwelled with the inha-
bitantes of Cedar, my soule was longe
in exyle.

I was peaslyble with them that hated
peace: whan I spake vnto them, they as-
saulted me causeles.

Gloꝝy be to the father, to the sonne, and
to the holy ghoſte.

As it was in the begynnyng, as it is
nowe, and euer shalbe. So be it.

C. v.

The

Memento salutis au-
ctoꝝ, quod nostri quon-
dam corporis: ex illiba-
ta & gine, nascendo foꝝ
mam sumpseris.

Maria plena gratie, ma-
ter misericordie: tu nos
ab hoste protege, et in
hora mortis suscipe.

Gloria tibi domine, qui
natus es de virgine, cu
patre et sancto spiritu,
in sempiterna secula.
Amen.

an. Quando natus es.

Psalmus. cxix.

Domine cum tri-
bularer clamaui:
et exaudiuit me.

Domine libera animā
meam a labiis iniquis:
et a lingua dolosa.

Quid detur tibi, aut
quid apponatur tibi:
ad linguam dolosam.

Sagitte potentis acu-
te: cum carbonibus des-
solatoriis.

Ecce mihi quia incolā-
tus meus prolongatus
est, habitavi cum habi-
tantibus cedar multum

incola fuit anima mea.
Cum his qui oderunt
pacem eram pacificus:

cum loquebar illis im-
pugnabant me gratis.

Gloria patri et filio: et
spiritui sancto.

Sicut erat in principio
et nunc et semper: et in
secula seculorum. Amen.

Che. cxx. psalme.

Psalms. cxx.

Euauī oculos meos in montes: unde veniet auxilium michi. **A**uxilium meum a domino: qui fecit celum et terram.

Non det in commotione pedem tuum: neq; dormiet qui custodit te.

Ecce non dormitabit, neq; dormiet: qui custodit Israel.

Dominus custodit te, dñs pectus tua: super manum dexteram tuam.

Per diem sol non vret te: neq; luna per noctē.

Dominus custodit te ab omni malo: custodiat aas tuam dominus.

Dominus custodit introitum tuum, et exitū tuum: ex hoc nunc, et vsq; in seculum.

Gloria patri et filio: et spiritui sancto.

Sicut erat in principio: et nunc et semper: et in secula seculorū. Amen.

Psalms. cxxi.

Etatus sum in his que dicta sūt michi: in domum dñi ibimus.

Stantes erant pedes nostri: in atriis tuis Hierusalem.

Hierusalem que edificatur vt ciuitas: cuius participatio eius in id ipsam.

Illuc enim ascenderūt tribus tribus dñi: testimonium Israel ad confiteudum nomini dñi.

ILyfted by myne eyes in to the hylles: from whens helpe shall come vnto me.

My helpe cometh from the Lorde, that made heuyn and earthe.

He shall nat suffre thy foote to slyppe: neyther shall he that kepeth the, fall in to a slombre.

Lo he shal neyther fall a slepe nor slombre: whiche kepeth Israel.

The Lorde kepeth the, the Lorde is thy defence: more than thy ryght haude.

The sonne shall nat burne the by daye: nor the mone by nyght.

The Lorde kepeth the from all euyl: the Lorde kepeth euyn thy soule.

The lorde kepeth thy goyng in & goyng out: from this tyme forth and euer more.

Glorie be to the father, to the sonne, and to the holy ghoſte.

As it was in the begynnynge, as it is now, and euer shalbe. So be it.

Che. cxxi. psalme.

IReioysed in those thynges I were layde vnto me: we shall go in to the Lordes house.

Our fete were standynge in thy gates: O Jerusalem.

Ierusalem, whiche is buylded lyke a citie: whose perticipation is wthyn it selfe.

Ho; thyther ascendyd the trybes, euyn the trybes of the Lorde: the testimonie of Israel to acknowledge the lordes name.

For

Hours.

Hor there satte the sytters in iudgemēt:
eupn the seate of the house of Dauid.

Pray ye for the peace of Jerusalem: and
they shall haue plenty that loue the.

Let peace be made through thy vertue:
and plenteousnes in thy houses.

Hor my brothers and kynredes lakes: I
prayed peace for the.

Hor the house of our Lorde God: I be-
sought good thynges for the.

Glozy be to the father, to the sonne, and
to the holy ghoſte.

As it was in the begynnynge, as it is
nowe, and euer shalbe. So be it.

The anthem.

When thou wast borne of the virgyn
Mary, by an vnſpeakeable meane, than
were y^e scriptures fulfilled, for thou dyd-
est diſcende eupn lykewyle as the rayne
dyd in to the flees of Gedeon, for the sal-
uation of mankynde. We prayse the lorde
god.

The chapitre.

From the begynnynge, and before
the worlde was I created, and shal
neuer fayle vnto the worlde y^e is to come,
and I haue ministred before hym, in an
holy habitacion. Thankes be to god.

The answer.

Holy mother of god, and virgyn ppetual
Holy mother of god, and virgyn ppetual
Versicle. Pray for vs vnto the lorde cele-
stiall. O virgyn perpetuall. Glozy be to
the father, the sonne, and the holy ghoſte.

Holy

Quia illuc sederunt se-
des in iudicio: sedes su-
per domum Dauid.

Rogate que ad pacem
sunt Hierusalem: et a-
bundantia diligetis te.

Fiat pax in virtute tua:
et abundantia in turri-
bus tuis.

Propter fratres meos
et proximos meos loquar
pacem de te.

Propter domum domini
dei nostri: quesui bona tibi.
Gloria patri et filio, et
spiritui sancto.

Sicut erat in principio
et nunc et semper: et in
secula seculorum. Amen.

Antiphona.

Quando natus es ines-
cabiliter ex virgine Ma-
ria, tunc implere sunt
scripture: sicut pluuia
in vellus descendisti, ut
saluum faceres genus
humanum: te laudamus
deus noster.

Capitulum.

In initio, et ante se-
cula creata sum: et
vsq; ad futurum seculum
non desinam: et in habi-
tatione: sancta coram ipso
ministraui. Deo gras.

Responsorium.

Sancta dei genitrix
virgo semper Maria.
Sancta dei genitrix vir-
go semper Maria. **ps.**
Intcede pro nobis ad dñm
deum nrm. Virgo semper
Maria. Gloria patri et
filio: et spiritui sancto.

Houres.

Sancta Dei genitrix
virgo semper maria.

Caelius.

Post partum virgo in-
violata permansisti. V.
Dei genitrix intercede
pro nobis.
Domine exaudi oratio-
nem meam. Et clamo-
re ad te veniat. **Oratio.**

Concede nos famu-
los tuos quesumus
domine deus perpetua
mentis et corporis sa-
lute gaudere: et gloriosa
beate Marie semper vir-
ginis intercessione, a
presenti liberari tristi-
tia: et eterna perfrui le-
titia. Per Christum unum
nostrum. Bene dicamus
domino. Deo gratias.

Cad tertiam de cruce.

Crucifige clamant
hora tertiaria.

Illius induitur veste
purpurarum,

Laput eius pungitur
corona spinarum.

Crucē portat humeris
ad loca penarum.

Caelius.

Adoramus te Christe,
et benedicimus tibi.

C Responsorium.

Quia per sanctam crucē
tuam redemisti mundū.

C Diemus.

Holy mother of god, and Virgin perpetuall.

C The versicle.

After thy birth the Virgin shouldest remaine.

C The response.

Pray to thy sonne to saue vs from payne
Lorde god heare my prayer. And graue
hearyng vnto my clamour. Let vs pray.

O Raunte, we beseeche the lord god,
that thy seruantes may enioye co-
tinuall healthe of body and soule. And
thorough the gracious intercessio of the
virgin thy mother, that we may be deli-
uered from this present heuynes, and to
haue the fruition of eternall gladnes.
By Christ our lord. Blesse we the lord.
Thanke we god.

C The thyrde houre of the crosse.

A Boute thre houres after the sonne
gan sprynge.

All the Jewes crye, Jesu to crucifye
And in scoone they hym clothed with pur-
ple clothynge.
And in steade of a crowne, on hys hedde
they tye.

A crowne of thorne, that pyched cruelly
And ladde hym forth to the place where
he dyed.

With a greate howge crosse on hys shul-
ders layed.

C The versicle.

We worship the Christe with prayse and
benediction.


C The answer.



For thou redemyst the worlde from all
affliction.

C The prayer.


Lorde

Hours.

Horde Iesu Christe, sonne of the ly-
uyng god, set thyne holy passyon,
crosse, and deathe betwene thy iudgemēt
and our soules, bothe now, and at the
houre of deathe. And mozeouer vouche-
safe to graunte vnto the lyuyng, mercy
and grace, to the deade, pardon and reste
to thy holy Church, peace and concoꝝd:
and to vs poꝝe sinners, lyfe and ioye euer
lastyng, whiche lyuest and reygnest god
with the father, and y^e holy ghost, worlde
without ende. So be it. 

The gloꝝyous passyon of our loꝝe Iesu
Christe, delpyer vs from soꝝowful heuy-
nes, and byyng vs to the ioyes of Para-
dyse. So be it.  

The thyꝝde houre of the com-
passion of our Lady.

 **H**AN the birgyn of virgyns
behelde her sonne.

Aboute thꝝe houres after the
day ganne spryng.

With a sharpe crowne of thoꝝne, on his
heade done.

And a greate crosse on his shulders bea-
ryng.


To the place of deathe, the Jewes hym
leadynge.

Alas soꝝ wo, downe in the strete she fell.

With as sadde an herte, as euer tongue
couelde tell. **T**he versicle.

We do prayse the, and do praye the, mo-
ther of god moſte mercyfull.

The

Domine Iesu Xpe,
filii dei viui, pone
passionem crucē et mor-
tem tuam inter iudiciū
tuū, et aīas nostras nūc
et in hora mortis nostre:
et largire digneris, viuis
misericordiam et grām,
defunctis, veniam et re-
quiem, ecclesie tue scēte,
pacem et concordiam;
et nobis peccatoribus,
vitā et glām sempitnā.
Qui viuis et regnas cū
deo patre ī vnitate spī-
ritus sancti deus. Per
oīa secula scloꝝū. Amē
Gloriosa passio domi-
ni nostri Iesu Christi,
eruat nos a doloribꝝ
et perducatur nos ad gā-
dia paradisi. Amen. 

Cad tertiam de com-
passione beate
Marie.

Adens virgo virgi-
num hora tertiā ū.

Caput pūctum filijs co-
rona spinarum.

Crucem ferens scepus
lis ad loca penarum.

Iheu dolore sternitur
luto platearum.

Chersus.

Te laudamus, et rega-
mus mater Iesu Xpi.

Responsorium.
Ut intendas, et defen-
das nos a morte tristi.

Amenus.
Domine sancte Je-
su fili dulcis virgi-
nis Marie, qui pro no-
bis mortē in cruce tole-
rasti: fac nobiscū miam
tuam. Et da nobis, et
cunctis cōpassionē tue
sanctissime marris de-
uote recolētibz, eius
amore vitā in presenti
gratiosā: et tua pieta-
te gloriā in futuro sem-
piternā. In qua viuis
et regnas in vnitāte spi-
ritus sancti, deus. Per
osa secula scloz. Amē.
Threnosa cōpassio fi-
lij virginis marris: per
ducāt nos ad gaudia
sūmi dei patris. Amen.

Ad sextam de bea-
ta Maria.

Deus in adiutorium
meum intende. ✕

Domine ad adiuuan-
dum me festina. ✕

Gloria patri et filio: et
spiritui sancto. ✕

Sicut erat in pncipio,
et nunc et semper: et in
secula seculoz. Amen.

Alleluia.

Chymnus.

The answer.

That thou entende, vs to defende, from
deathe that is moste sozowfull.

The prayer.

Holy lordē Iesus, sonne of the most
swete virgyn Mary, whiche suffe-
redst deathe for vs vpon a crosse, shewe
vnto vs thy mercy, and graunt vnto vs,
and vnto al that deuoutly haue in reme-
braunce the compassion of thy moste holy
mother (for her sake) prosperous lyfe in
this presente worlde, and thozoughe thy
grace, eternal glozy in the worlde to come
wherin thou doste lyue and reygne one
god with the holy ghoſte, worlde without
ende. So be it.

The glozuous passion of a virgins son,
brynge vs to the blyſſe of almyghty god
the father. So be it.

The syxte houre of our Lady.



O God bēde thy
selfe in to my
helpe. **L**orde haste the to
helpe me. **G**lozy be to the fa-
ther, to the sonne, and
to the holy ghoſte.
As it was in the be-
gynnyng, as it is
nowe, and euer shal
be. So be it. **P**raſſe ye the Lorde.

The hymne.

Come

Houres.

One holy ghost, o creatoꝝ eternal
In our myndes to make visitacio
And fulfyll thou with grace supernall
Our hertes that be, of thy creacion.

Remembꝛe loꝛde, authoꝝ of saluacion,
That sonnyne of a virgin pure
Without helpe of mannes operacion
Thou tokest vpon the our frayle nature

O virgin Mary moste gracyous
O mother of mercy incomparable
From our enemy defende thou vs
And in the houre of deathe be fauozable.

Gloꝛy to the loꝛde, of myghtes moste
That of a virgyn chaste was boꝛne
Gloꝛy to the father, and the holy ghoste
To them be prayssyng, foꝛ euermoze.
So be it.

Anty. The bullshe.

The. cxxij. psalme.

Unto the haue I lyfte vp myne
eyes o god: whiche inhabitest the
heuens.

As vpon lyke as the eyes of seruauntes
wayte at the handes of theyꝝ maysters.

As the eyes of a handemayden be vpon
her mayster: eyn so be our eyes vpon
our loꝛde god, vntyl he haue mercy on vs

Haue mercy on vs, o loꝛde haue mercy
on vs: foꝛ we are fulfyllled with muche
contempte.

Es oꝛ our soule is fylled very muche: be-
yng scorned of the ryche, and despyled of
the proude.

Gloꝛy be to the father, to the sonne, and
to the holy ghoste.

As it

Ent creator spiri-
tus, mentes tuorum
visita, imple supna gra-
tia, q tu creasti pectora

Memento salutis an-
tor quod nostri quondā
corporis, ex illibata vir-
gine, nascendo formam
sumperis.

Maria plena gratia,
mater misericordie: tu
uos ab hoste protege, et
hora mortis suscipe.

Gloria tibi domine, qui
natus es de virgine, cū
patre et sancto spiritu,
in sempiterna secula.

Amen.

Anty. Subum quem.

Psalmus. cxxij.

A te leuant oculos
meos: qui habitas
in celis

Ecce sicut oculi seruo-
rum: in manibus domi-
norum suorum.

Sicut oculi ancille in
manibus dñe sue: ita o-
culi nři ad dñz deū nřm
donec misereatur nři.

Miserere nostri domi-
ne miserere nostri: quia
multum repleti sumus
despeccatione.

Quia multum repleta
est anima nostra: oppro-
bium abundantibus, et
despectio superbis.

Gloria patri et filio: et
spiritui sancto.

Sicut erat in principio,
et nunc et semper: et in
secula seculorū. Amen.

Psalmus. cxxiiij.
Nisi quia dominus
erat in nobis dicat
nunc Israel: nisi quia
dominus erat in nobis.
Cum exurgerent homi-
nes in nos: forte viuos
deglutissent nos. * *
Cum irasceretur furo-
eorum in nos: forsitan
aqua absorbuisset nos.

Torrentem pertransi-
uit anima nostra: forsi-
tan pertransisset aīa nra
aquam intollerabilem.

Benedictus dominus,
qui nō dedit nos in cap-
tione dentibus eorum.
Anima nra sicut pas-
ser erepta est: de laqueo
venantium.

Leaqueus cōstritus est:
et nps liberati sumus.

Adiutorium nostrū in
nomine domini: qui fe-
cit celum et terram.

Gloria patri et filio: et
spiritui sancto.

Sicut erat in principio:
et nunc et semper, et in
secula seculorū. Amen.

Psalmus. cxxv.

Qui confidunt in do-
mino sicut mons
Sion: non commouebi-
tur in eternum, qui habi-
tat in Hierusalem.
Montes in circuitu es-
tus, et domin⁹ in circu-
itu populi sui: et hoc
nunc et vsq in seculum.

Houtes.

As it was in the begynnynge, as it is
nowe, and euer shalbe. So be it.

The. cxxiiij. psalme.

Excepte the lordē had bene amonge
vs (let Israel nowē speake) excepte
the lordē had bene amonge vs.

Whā men rose agaynst vs: perauēture
they might haue swallowed vs vp quicke
Whā they? furie was greate agaynstē
vs: peraduenture water moughte haue
soured vs vp.

Our soule hath passed ouer a ryuer: our
soule peraduenture myght haue passed
ouer a water intollerable.

Blessyd be the lordē, whiche hathe nat
sufferyd vs to be caught with they? tethe
Our soule hathe bene deliuered, euen as
a sparowe from the foulers snare.

The snare is worne out: and we are de-
liuered.

Our helpe consisteth in the name of the
lordē: whiche made heuen and earthe.

Glozy be to the father, to the sonne, and
to the holy ghoste.

As it was in the begynnynge, as it is
nowe, and euer shalbe. So be it.

The. cxxv. psalme.

Whey that truste in the lordē as a
moūtaine of Syon: he shal neuer
be moued, whiche inhabiteth Jerusalem
Mounraynes are in the circuite of it: and
the lordē is in the circuite of hys people:
from this tyme forthē and euermoze.

Houres.

For the lord shall nat leaue þ rodde of synners vpon þ lot of the iust: lest þ iuste shulde extende theyr handes vnto synne.

Do wel (o lord) to the good & vpryght in herte.

But those that swarue, the Lord shall byynge into bondes with the that worke wyckednes peace: be vpon Israell.

Gloze be to the father, to the sonne, and to the holy ghoſte.

As it was in the begynnyng, as it is now, and euer shalbe. So be it.

The antheme.

The busſhe that Moyses saw preserued from burnyng (whā it was vpon a lyght fyre) dyd signifie to vs thy moſte comendable virginite: goddes mother praye for vs.

The chapter.

And so in Sion was I settled, and in þ sanctified cite also I rested: and in Ierusalem was my power. Take we god.

The answer.

After thy byrth virgyn þ dydest remaine After thy byrth virgin þ dydest remaine.

The versicle.

Pray to thy sonne to saue vs from paine Virgin thou dydest remayne. Gloze be to the father, to the sonne, and to the holy ghoſte. After thy byrth virgyn, thou dydest remayne.

The versicle.

Thou arte made beautyfull & amorous.

The answer.

O mother of god moſte glorious.

A. J.

Lord

Quia non derelinquet dñs virgam pct 3x sup sortem iustoru: vt non extendant iusti ad iniquitatem manus suas. bene fac domine: bonis et rectis corde.

Declinantes autem in obligationes adducet dominus cum operantibus iniquitatem: par super Israel.

Gloria patri et filio: et spiritui sancto.

Sicut erat in principio, et nunc et semper: et in secula seculor. Amen.

an. Vrbem quem viderat Moyses incombustum, cōseruatum, agnouim⁹ tuam laudabilem virginitatem: dei genitrix intercede pro nobis.

Capitulum.

E sic in Syon firmata sum, et in ciuitate sanctificata similiter requiesci: et in Hierusalem potestas mea. Deo gratias.

Responsorium.

Post partum virgo inuolata permansisti. Post partum virgo inuolata permansisti. Dei genitrix intercede pro nobis. Inuolata permansisti. Gloria patri et filio: et spiritui sancto. Post partum virgo inuolata permansisti. Vers. Speciosa facta es et suavis. In relictis tuis sancta dei genitrix.

houres.

Domine exaudi oratio-
nem meam. Et clamor
meus ad te veniat.

Oncede nos famu-
los tuos quesumus
domine deus perpetua
mentis et corporis sa-
lute gaudere: et gloriosa
beate Marie semper vir-
ginis intercessione, a
presenti liberari tristi-
tia: et eterna perfrui le-
titia. per Christum dñm
nostrum. Bene dicamus
domino. Deo gratias.

Ad sextam de cruce.
Sexta Ihesus est
cruci cōclauatus.

Atq; cum latronibus pē-
dens deputatus.

Pro tormentis sitiens
felle saturatus.

Agnus crimē diluit sic
indificatus.

Versus.

Audiamus te Christe:
et benedicimus tibi.

Responsorium.

Quia per sanctam cru-
cem tuam redemisti mū-
dum.

Oratio.

Lord god heare my prayer. And gyue
hearyng vnto my clamour. Let vs pray.

O Raunte, we beseeche the lord god,
that thy seruantes may enioye cō-
tinuall healthe of body and soule. And
thorough the gracious intercessiō of the
virgin thy mother, that we may be dely-
uered from this present heuynes, and to
haue the fruition of eternall gladnes.
By Christ our lord. Blesse we the lord.
Thanke we god.

The syrte houre of the crosse.
The syrte houre spryngyng, befoze
the myddaye.

Jesu hande and foote, to the Crosse they
nayled.

With the shamefullst deathe that they
contrye maye.

And in dyspyte, betwene two theues hym
hanged.

Whan that they thought for payne, that
he thursted.

His thurst to quenche, they proffered
hym gall.

This lambe so illuded boughte our syn-
nes all.

The versicle.
We worshyp the Christ, with prayse and
benediction.

The answer.
For thou redempest the worlde from all
affliction.

The prayer.

and

Houres.

Horde Jesu Chyſte, ſonne of the ly-
uyng god, ſet thyne holy paſſyon,
croſſe, and deathe betwene thy iudgemēt
and our ſoules, bothe nowe, and at the
houre of deathe. And mozeouer vouche-
ſafe to graunte vnto the lyuyng, mercy
and grace, to the deade, pardon and reſte
to thy holy Churche, peace and concoꝝde:
and to vs poꝝe ſinners, lyfe and ioye euer
laſtyng. whiche lyueſt and reygneſt god
with the father, and ꝑ holy ghoſt, worlde
without ende. So be it.

The glorioꝝ paſſion of our loꝝe Jesu
Chyſte, delyuer vs from ſozowful heuy-
nes, and byyng vs to the ioyes of Para-
dyſe. So be it.

The ſyxtē houre of the compaſſion
of our Lady.

A His piteous Mother befoꝝe the
none tyde.

Her ſonne eleuate on the croſſe myght ſe
His body toꝝne and wꝝapped with woun-
des wyde.

Hangyng betwene theues, as ſhameful
as coulde be.

His thurſt to ſlake, bytter gall taſted he.
At her owne herte, his payne ſhe felte ſo
loꝝe.

She weyled & cryed a. C. ſythe therfoꝝe.

The verſicle.

We do prayſe the, and do praye the, mo-
ther of god moſt mercyfull.

The anſwere.

A. ſs.

Loꝝde

Domine Jesu Xpe,
fili dei viui, pone
paſſionem crucē & mor-
tem tuam inter iudiciū
tuū, & aīas noſtras nūc
& in hora mortis noſtre:
& largire digneris, viuis
miſericordiam & grām,
defunctis, veniam & re-
quiem, eccleſie tue ſctē,
pacem et concordiam;
et nobis peccatoribus,
vitā & glām ſempitnā.
Qui viuis & regnas cū
deo patre ī vnitāte ſpi-
ritus ſancti deus. Per
oīa ſecula ſcōꝝū. Amē
Glorioſa paſſio domi-
ni noſtri Jesu Chriſti,
eruat nos a dolore triſti-
et perducāt nos ad gau-
dia paradī ſi. Amen.

Ad ſextam de com-
paſſione beate
Marie.

Hora ſexta reſpicit
mater ſuum natum,
obſtitum vulneribus,
in cruce leuatum.

Inter fures poſitū ſe-
lex potatum.
Illa ſecum centies red-
dit clulatum.

Verſus.

Te laudamus, et roga-
mꝝ mater Jesu Chriſti.

Reſponſorium.

Houres.

Ut intendas, et defendas nos a morte tristi.

That thou entende, vs to defende, from death that is most solowfull.

Oremus.

The prayer.

Omnine sancte Iesu fili dulcis virginis Marie, qui pro nobis mortem in cruce tolerasti: fac nobiscum misericordiam tuam. Et da nobis, et cunctis compassione tue sanctissime matris deuote recolentibus, eius amore vitam in presentem gratiosam: et tua pietate gloriam in futuro sempiternam. In qua uiuis et regnas in unitate spiritus sancti, deus. Per o[mn]ia secula seculorum. Amen.

Holy lord Iesu, sonne of the moste swete Megin Mary, whiche suffredst deathe for vs vpon a crosse, shewe vnto vs thy mercy, and graunte vnto vs, and vnto all that deuoutly haue in remembrance the compassion of thy moste holy mother (for her sake) prosperous lyfe in this present worlde, and thorough thy grace, eternal glory in þe worlde to come. Wherin thou doste lyue and reygne one god with the holy gho[st], worlde without ende. So be it.

The glorious passion of a virgins son, byngge vs to the blyss of almyghty god the father. So be it.

Ad nonam de beata Maria.

The nyntyne houre of our Lady.

Deus in adiutorium meum intende.

Omnine ad adiuuandum me festina.

Gloria patri et filio: et spiritui sancto.

Sicut erat in principio, et nunc et semper: et in secula seculorum. Amen. Alleluia.



O God bede thy selfe in to my helpe.

Lord haste the to helpe me.

Glory be to the father, to þe sonne, and to the holy gho[st].

As it was in the begynnyng, as it is now, and euer shal

be. So be it. Prayse ye the lord.

The hymne.

Come

Doctres.

A One holy ghost, o creatoꝝ eternal
In our myndes to make visitaciō
And fulfyll thou with grace supernall
Our hertes that be, of thy creacion.

Remembꝛe loꝛde, authoꝝ of saluacion.
That somtyme of a virgin pure
Without helpe of mannes operacion
Thou tokest vpon the our frayle nature

O virgin Mary moste gracypous
O mother of mercy incomparable
From our enemy defende thou vs
And in the houre of deathe be fauozable.

Gloꝛy to the loꝛde, of myghtes moste
That of a virgyn chaste was boꝛe
Gloꝛy to the father, and the holy ghoste
To them be prayfynge, foꝛ euer moꝛe.

So be it. Ant. The rote of Jesse.

The. cxxv. psalme.

Whan the loꝛd turned the captiuite
of Syon: we were made gladde.

Than was our mouthe fulfyllled with
myrthe: and our tonge with ioyfulnes.

Than shal they say among the gentyls
the loꝛde hath done greatly foꝛ them.

The loꝛde hath done greatly foꝛ vs: we
are made ioyful.

Loꝛde conuerterte our captiuite: as a ry-
uer in the southe.

They that sowe with teares: shall reape
with gladnes.

They goynge foꝛ the wente and wepte:
castynge theyꝝ sedes.

But comynge agayne they shal come w-
th iij. Gloꝛy

Eni creatoꝝ spī-
tus, mentes tuorū
vīfita, imple supna gra-
tia, q̄ tu creasti pectora

Memento salutis aucto-
ris quod nostri quondā
corporis, ex illibata vir-
gine, nascendo formam
sumpsit.

Maria plena gratia,
mater misericordie: tu
nos ab hoste proteges, et
hora mortis suscipe.

Gloria tibi domine, qui
natus es de virgine, cū
patre et sancto spiritu,
in sempiterna secula.
Amen.

an. Germinauit radix.
Jesse. Psalmus. cxxv.

In conuertendo do-
minus captiuitatē
Syon: facti sumus sō-
cut consolati.

Tunc repletū est gau-
dio os nostrum: et līn-
gua nra exultatione.

Tunc dicent inter ge-
tes: magnificauit do-
minus facere cum eis.

Magnificauit dominus
facere nobiscum: facti
sumus letantes.

Conuertere dñe capti-
uitatem nostram: sicut
torrens in austro.

Qui semināt l lacrimis
in exultatione merentur:
euntes ibant, et flebāt:

mittentes semina sua.
Venientes autē veniēt
cū exultatione portan-
tes manipulos suos.

Gloria patri et filio: et
spiritui sancto.

Sicut erat in principio,
et nunc et semper: et in
secula seculorum. Amen.

C Psalmus. cxxvi.

Quasi dominus edificauit domum: in
vanum laborauerunt,
qui edificant eam.

Nisi dominus custodierit ciuitatem: frustra
vigilat, qui custodit eam.

Vanum est vobis ante
lucem surgere: surgite
postquam sederitis, qui man-
ducatis panem dolorem.

Quoniam dederit dilectis suis
somnia: ecce hereditas
domini filijs, merces fru-
ctus ventris.

Sicut sagitte in manu
potentis, ita filij excu-
sorum.

Beatus vir qui imple-
uit desiderium suum ex
ipsis: non confundetur
cum loquatur inimicis
suis in porta.

Gloria patri et filio: et
spiritui sancto.

Sicut erat in principio,
et nunc et semper, et in
secula seculorum. Amen.

C Psalmus. cxxvii.

Beatissimi omnes qui ti-
met dominum: qui
ambulant in vijs eius.

Labores manuum tua-
rum quia manducabis: bea-
tus es, et bene tibi erit.

loze, bearyng theyr handes full of corne.
Gloze be to the father, to the sonne, and
to the holy ghoste.

As it was at the begynnynge, as it is
nowe, and euer shalbe. So be it.

C The cxxvi. Psalmie.

Onles the Lorde haue buylde the
house: they haue laboured in vaine
whiche buylde it.

Onles the lorde haue kepte the cite: he
hathe watched in vayne that kepte it.

It is in vayne for you to ryse before the
lyght: arylse after your syttinge, ye that
eate the breade of labour.

Whan he hath giue slepe to his welbe-
loued: lo the heritage of the lorde is chyld-
ren, the reward is y fruite of the wombe

As arrowes in the hande of the myghty
so be the chyldren of smyters.

Blessed is that man, whiche fulfyllled
his desyre of them: he shall nat be con-
founded whan he shall speake to his en-
nemyes in the gate.

Gloze be to the father, to the sonne, and
to the holy ghoste.

As it was at the begynnynge: as it is
nowe, and euer shalbe. So be it.

C The cxxvii.

Blessed be all that feare the lorde:
whiche walke in his wayes.

For thou shalt eate the labours of thyr
handes: thou shalt be blessed, and well
shalte thou be.

Thy

Houres.

Thy wyfe shalbe as a plentuous hyne:
in the sydes of thyne house.

Thy sonnes lyke the plantes of Olyue
trees: all aboute thy table.

No, thus shall a man be blessed: whiche
feareth the lord.

The lord of Syon blesse the: and thou
shalte see the goodes of Ierusalem, al the
dayes of thy lyfe.

And thou shalt see the chyldren of thy
chyldren: and peace vpon Israel.

Glorie be to the father, to the sonne, and
to the holy ghost.

As it was in the begynnyng: as it is
nowe, and euer shalbe. So be it.

Anty. The rote of Jesse hath borne bud-
des: a sterre is rysen out of the house of
Jacob, a virgin hath borne the sauoure
of the worlde: we praye the lord god.

The chapter.

And I haue planted my rote in an
honorable nacyon, whose enheri-
taunce is in the partes of my god, and a-
monge the company of sapntes is my ta-
ryenge. Thankes be to god.

The answer.

Thou arte made beautifull & amorous.
Thou arte made beautifull & amorous.

The versicle.

O mother of god moste glorious. And
amorous. Glorifye be to the father, to the
sonne, and to the holy ghost. Thou arte
made beatifull and amorous.

J. iiii.

The

Tro: tua sicut vitis a
bundans: in lateribus
domus tue.

Et illi tui sicut nouelle
olivarum: in circuitu
mensæ tue.

Ecce sic benedicetur ho-
mo: qui timer dominum.

Benedicat tibi domi-
nus ex Syon: & videas
bona Hierusalem, om-
nibus diebus vite tue.

Et videas filios filioꝝ
tuorum: pacē sup Israel.

Gloria patri et filio: et
spiritui sancto.

Sicut erat in pncipio,
et nunc et semper, et in
secula seculorum. Amen.

an. Germinauit radix
Jesse: orta est stella ex
Jacob: virgo peperit
saluatorem: te lauda-
mus deus nosster.

Capitulum

Et radicaui in po-
pulo honorificato,
& in partes dei mei he-
reditas illius: & in ple-
nitudine sanctorum de-
sentio mea. Deo grās

Responsorium.

Speciosa facta es & su-
avis. Speciosa facta
es et suavis.

Versus.

In deliciis tuis sancta
dei genitrix. Et suavis.
Gloria patri et filio: et
spiritui sancto. Specio-
sa facta es, et suavis.

Houres.

C The versicle.

Versus.

Dignare me laudare te
virgo sacra.

Graunte me blessed Lady to auance the
with glozre.

C The answer.

Responsorium.

Da mihi videntem con-
tra hostes tuos.
Domine exaudi oratio-
nem meam. Et clamo-
rens ad te veniat.

Agaynst thin enemies giue me y victoꝝ.
Lorde god heare my prayer. And gyue
herynge vnto my clamour.

C The prayer.

Oramus.

Omnede nos famu-
los tuos quesum⁹
dñe deus perpetua mē-
tis et corporis salute
gaudere: ⁊ gloriosa be-
ate Marie semper virgi-
nis intercessione, a pie-
senti liberari tristitia:
et eterna perfrui leticia
per Christum dominū
nostrum. Amen.

ORaunte, we beseeche the lorde god,
that thy seruauntes may enioy co-
tinuall healt he of body and soule. And
thzough the gracypous intercession of the
blessyd virgin Mary, that we may be de-
lyuered from this pꝛesent heuines, and to
haue the fruition of eternall gladnes.
By Chꝛiste our lorde. So be it.

C The nythe honre of
the crosse.

C Ad nonam de
cruce.

Hora nona domin⁹
Iesus expirauit.

Our mercyfull Lorde Iesu goddes
sonne.

Deli clamans spiritum
patri commendauit.

Callynge vnto his father almyghty
Yelded vp his soule. And full vpon none
The spirite departed that blessyd body.
The sonne waxed darke, the earth quoke
wonderfly
Great meruaylous thynges, to beholde
and heare
And yet a knyght perled his herte with a
speare.

Latus eius lancea mi-
les perforauit.

Terra tunc contremuit
et sol obscurauit.

C The versicle.

Versus.

Adoramus te Chꝛiste:
et benedicimus tibi.

We worshyp the Chꝛist with prayse and
benediction.

Responsorium.

C The answer.

Howres.

For thou redemydst the worlde from all affliction.

C The prayer.

Iorde Jesu Christe, sonne of the lyuyng god, set thyn holy passion, crosse, and death betwene thy iudgement and our soules, both nowe, & at the hour of deathe. And mozeouer vouchsaue to graunte vnto the liuyng, mercy & grace to the deade, pardon and rest: to thy holy Churche, peace and concozde: and to vs poore synners, lyfe and ioye euerlastyng. Which lyuest and reygnest god with the father, and the holy ghoſte, worlde without ende. So be it.

The glorious passion of our lord Jesu Christe deluyet vs from sorrowfull heynes, and byyng vs to the ioyes of Paradysse. So be it.

The nyntyth houre of the compassion of our Lady.

S One after noone, this mother soze wepyng
Her sonne, callyng to his father, myght heare
Sawe from the body, the soule deptyng
And a knight openig his herte w a spere
For sorrow, the fel downe in a sowne there
Mercyfull Lorde God, what earthely wryght
Woulde nat haue rewed of that pyteous syght.

C The versicle

f. b.

we

Quia per sanctam crucem tuam redemisti mundum. **S**iemus.

Omine Jesu Xpe, fili dei viui, pone passionem crucis & mortem tuam inter iudicium tuum, & aias nostras nunc & in hora mortis nostre & largiri digneris, viuis misericordiam & gratiam, defunctis veniam & requiem, ecclesie tue sancte, pacem et concordiam: et nobis peccatoribus, vitam & gratiam sempiternam. Qui viuis & regnas cum deo patre in unitate spiritus sancti, deus. Per omnia secula seculorum. Amen
Gloriosa passio domini nostri Jesu Christi, eruat nos a dolore tristi, & perducatur nos ad gaudia paradisi. Amen.

C Ad nonam de compassione beate Marie.

Ora nona flebiles, discernit expirantem.

Patri dando spiritum, eioy clamantem.

Militem cum lancea, latus perforantem.

Ecce tunc in extasim: dolori sternit stantem.

Aversus.

Dignare me laudare te
virgo sacrata.

Responsorium.

Da mihi virentem con-
tra hostes tuos.
Domine exaudi oratio-
nem meam. Et clamor
meus ad te veniat.

Oramus

Omnede nos famu-
los tuos quesum⁹
dñe deus perpetua mē-
tis et corporis salute
gaudere: ⁊ gloriosa be-
ate Marie semper virgi-
nis intercessione, a pre-
senti liberari tristitia:
et eterna perfrui letitia
per Christum dominū
nostrum. Amen.

Ad nonam de
cruce.

Hora nona domin⁹
Iesus expiravit.

Ueli clamans spiritum
patri commendauit.

Latus eius lancea mi-
les perforauit.

Terra tunc contremuit
et sol obscurauit.

Aversus.

Adoramus te Christe:
et benedicimus tibi.

Responsorium.

Houres.

C The versicle.

Graunte me blessed Lady to auauce the
with gloype.

C The answer.

Agaynst thin enemies giue me þ victoꝝ.
Loꝝde god heare my pꝛayer. And gyue
herynge vnto my clamour.

C The pꝛayer.

O Raunte, we beseeche the loꝝde god,
that thy seruauntes may enioy cō-
tinuall healthe of body and soule. And
thꝛough the gracypous intercession of the
blessyd virgin Mary, that we may be de-
lyuetered from this present heuines, and to
haue the fruition of eternall gladnes.

By Christe our loꝝde. So be it.

C The nynthe honce of
the crosse.

O Ur mercyfull Loꝝde Iesu goddes
sonne.

Callynge vnto his fater almyghty
Yelded vp his soule. And full vpon none
The spirite departed that blessyd body.
The sonne waxed darke, the earth quoke
wonderfly
Great meruaylous thynges, to beholde
and heare
And yet a knyght perled his herte with a
speare.

C The versicle.

We woꝝshyp the Christ with pꝛayse and
benediction.

C The answer.

Houres.

For thou redemptest the world from all affliction.

C The prayer.

Lorde Jesu Christe, sonne of the lyuyng god, let thyn holy passion, crosse, and death betwene thy iudgement and our soules, both nowe, & at the hour of deathe. And mozeouer vouchsaufe to graunte vnto the liuyng, mercy & grace to the deade, pardon and rest: to thy holy Church, peace and concord: and to vs poore synners, lpe and ioye euerlastyng. Which lyuest and regnest god with the father, and the holy ghoſte, world without ende. So be it.

The glorious passion of our lord Jesu Christe delpyer vs from sorowfull heynes, and byyng vs to the ioyes of Paradyle. So be it.

The nyynth houre of the compassion of our Lady.

S One after noone, this mother sorow wepyng

Her sonne, callyng to his father, myght heare

Sawe from the body, the soule deptyng

And a knight openig his herte w a spere

For sorow, the fel dwne in a lowne there

Ommercifull Lorde God, what earthely

wyght

Wolde nat haue rewed of that pyteous

lyght

C The versicle

f. v.

We

Quia per sanctam crucem tuam redemisti mundum. **S**temus.

Domine Jesu Xpe. fili dei viui, pone passionem crucis & mortem tuam inter iudicium tuum, & animas nostras nunc & in hora mortis nostre & largiri digneris, viuis misericordiam & gratiam, defunctis, veniam & requiem, ecclesie tue sancte, pacem et concordiam: et nobis peccatoribus, vitam & gratiam sempiternam. Qui viuis & regnas cum deo patre in unitate spiritus sancti, deus. Per omnia secula seculorum. Amen. Gloriosa passio domini nostri Jesu Christi, eruat nos a dolore tristi, & perducat nos ad gaudia paradisi. Amen.

C Ad nonam de compassione beate Marie.

Rora nona flebilis, excernit expirantem.

Patri dando spiritum, eloy clamantem.

Militem cum lancea, latus perforantem.

Cadit tunc in extasim: dolor sternit stantem.

Te laudamus, et roga-
m⁹ mater Jesu Christi.

Responsorium.

Ut intendas, et defen-
das nos a morte tristi.

Oremus.

Omine sancte Je-
su fili dulcis virgi-
nis Marie, qui pro no-
bis mortē in cruce tole-
rasti: fac nobiscū mīam
tuam. Et da nobis, et
cunctis cōpassionē tue
sanctissime matris de-
uote recolētibus, eius
amore vitā in presenti
gratiosam: et tua pieta-
te gloriā in futuro sem-
piternam. In qua vivis
et regnas in unitate spi-
ritus sancti, deus. Per
oīa secula scloz. Amē.
O hienosa cōpassio fi-
lii virginis matris: per-
ducat nos ad gaudia
fūmī dei patris. Amen.

Ad vesp̄as de
beata virgine
Maria.



Houres.
We do prayse the, and to pray the, mother
of god most mercyfull.

The answer.

That thou entende, vs to defende, from
death that is moste sorowfull.

The prayer.

Oly lordē Jesus, sonne of the most
swete burgyn Mary, whiche suffer-
edst death for vs vpon a crosse, thewe
vnto vs thy mercy, and graunt vnto vs,
and vnto al that deuoutly haue in remē-
braūce the compassion of thy moste holy
mother (for her sake) prosperous lyfe in
this presente worlde, and thozoughe thy
grace, eternal gloz in the worlde to come
wherin thou doste lyue and regue one
god with the holy ghoſte, worlde without
ende. So be it. **Antiphona**
The gloriuous passion of a virgins son,
byngē vs to the blyſſe of almyghy god
the father. So be it. **Antiphona**

The Cynſonge of our Lady.

What is mente by this worde
Cynſonge.

Lyke as the seruice that we be dayly accus-
med to ſaye in the moynge, is called (Ma-
tyns) euen so is the seruice vſed to be ſayde or
ſongen towarde euenynge, called (Cynſonge.)
And this is the true ſignification and meanynge
of the ſame worde, whiche we call Cynſonge of
our Lady, becauſe it is ſpecially done in ſlaude
and prayſynge of her.

O god

Euyngsonge.



O God benede
thy selfe in
to my helpe

Lozde haste the to
helpe me.

Gloꝝy be to the fa-
ther, to the sonne, &
to the holy ghoſte.

As it was in the
begynnyng, as it
is now, and euer

shal be. So be it. Anty. After thy byrth

C The. cxxi. Psalme.

I Reioysed in those thynges þe were
I layde vnto me: we shall go in to the
Lozdes house.

Our fete were standyng in thy gates:
O Jerusalem.

Jerusalem, whiche is buylded lyke a ci-
tie: whose participacion is within it selfe

For thyther ascendyd the trybes, euyr
the trybes of the Lozde: the testimonie of
Israel to acknowledge the lozdes name.

For there satte the sytters in iudgemēt:
euyr the seate of the house of Dauid.

Pray ye for the peace of Jerusalem: and
they shall haue plenty that loue the.

Let peace be made through thy vertue:
and plenteousnes in thy houses.

For my brothers and kynredes sakes: I
prayed peace for the.

For the house of our Lozde God: I be-
sought good thynges for the.

Gloꝝy

Deus in adiutoriu
meum intende.

Domine ad adiuuan-
dum me festina.

Gloria patri et filio: et
spiritui sancto.

Sicut erat in principio,
et nunc et semper: et in
secula seculorum. Amen.
an. Post partum.

C Psalmus. cxxi.

Eratius sum in his
que dicta sunt mihi
in domum domini ibi-
mus.

Stantes erant pedes
nostri: i. acrijs tuis hie-
rusalem.

Jerusalē que edifica-
tur vt ciuitas: cuius pri-
cipatio eius in id ipsum.

Iluc enim ascenderūt
tribus, tribus domini:
testimonium Israel ad
cōfite dū nomini dñi.

Quia illuc sederunt se-
des in iudicio: sedes su-
per domum Dauid.

Regate que ad pacem
sunt hierusalem: et ab-
bundantia diligētib⁹ re.

fiat pax in future tua:
et abundantia in turri-
bus tuis.

Propter fratres meos
et proximos meos loq⁹
bar pacem de re.

Propter domū domini
dei nrī: q̄sui bona tibi.

Gloria patri et filio, et
spiritui sancto.

Sicut erat in principio
et nunc et semper: et in
secula seculorum. Amen.

Psalmus. cxvii.

Adeleuani oculos
meos: qui habitas
in celis

Ece sicut oculi seruo-
rum: in manibus domi-
norum suorum.

Sicut oculi ancille in
manibus dñe sue: ita o-
culi nři ad dñz deū nřm
donec misereatur nři.

Miserere nostri domi-
ne miserere nostri: quia
multum repleti sumus
despectione.

Quia multum repleta
est anima nostra: oppro-
brium abundantibus, et
despectio superbis.

Gloria patri et filio: et
spiritui sancto.

Sicut erat in principio,
et nunc et semper: et in
secula seculorum. Amen.

Psalmus. cxviii.

Nisi quia dominus
erat in nobis dicat
nunc Israel: nisi quia
dominus erat in nobis.
Cum exurgerent homi-
nes in nos: forte uiuos
deglutissent nos.

Cum irasceretur furor
eorum in nos: forsitan
aqua absorbuisset nos.
Torrentem pertransi-

Cyprius longe.

Glorie be to the father, to the sonne, and
to the holy ghoste.

As it was in the begynnyng, as it is
nowe, and euer shalbe. So be it.

The. cxvii. Psalme.

Upto the haue I lyfte bp myne
eyes o god: whiche inhabitest the
heuens.

Eyn lyke as the eyes of seruautes
waite at the handes of theyr maysters.

As the eyes of a handmayden be vpon
her maystres: eyn so be our eyes vpon
our lord god, vntyl he haue mercy on vs

Haue mercy on vs, o lord haue mercy
on vs: for we are fulfylled with muche
contempte.

Eor our soule is fylled very muche: be-
yng scorned of the ryche, and despyled of
the proude.

Glorie be to the father, to the sonne, and
to the holy ghoste.

As it was in the begynnyng: as it is
nowe, and euer shalbe. So be it.

The. cxviii. Psalme.

Excepte the lord had bene amonge
vs (let Israel nowe speake) excepte
the lord had bene amonge vs.

Whā men rose agaynst vs: perauēture
they might haue swallowed vs bp quicke

Whā theyr furie was greate agaynst
vs: peraduenture water moughte haue
soured vs bp.

Our soule hath passed ouer a ryuer: our
soule

Euenlonge.

soule peraduenture myght haue passed
ouer a water intollerable .

Blessed be the lord: whiche hath nat suf-
fered vs to be caught with theyr teeth.

O ur soule hath ben deliuered , euen as
a sparowe, from the foulers snare .

The snare is woꝛne out : and we are de-
liuered .

O ur helpe consisteth in the name of the
lord: whiche made heuen and earthe .

G loꝛp be to the father , to the sonne, and
to the holy ghoſte .

A s it was in the begynnynge: as it is
nowe, and euer ſhal be. So be it .

The. cxxiii. Psalme.

U hey that truſte in the Lord as a
moſtayne in Syon: he ſhal neuer
be moued, whiche inhabyted Ierusalem.

M oſtaines are in the circuite of it: & the
lord is in the circuite of his people: from
this tyme foꝛthe and euermoꝛe.

E oꝛ þ lord ſhal nat leaue the rod of ſin-
ners vpon the lotte of the iuſte: leſt þ iuſt
ſhulde extende theyr handes vnto ſynne.

V o well (o Lord) to the good and bp-
ryght in herte.

B ut thoſe that ſwarue, the Lord ſhall
brynge in to bondes with the that woꝛke
wyckednes: peace be vpon Iſrael.

G loꝛp be to the father , to the sonne, and
to the holy ghoſte .

A s it was in in the begynnynge, as it is
nowe, and euer ſhal be . So be it .

The

uit anima noſtra: forſi-
tan tranſiſſet aīa nſa
aquam intollerabilem.

B enedictus dominus,
qui nō dedit nos in cap-
tione dentibus eorum.

A nima nſa ſicut paſ-
ſer erepta eſt: de laqueo
venantium.

I n equis cōſtitus eſt:
et nos liberati ſumus.

A diutorium noſtrū in
nomine domini: qui fe-
cit celum et terra .

G loria patri et filio: et
ſpiritui ſancto .

S icur erat in pncipio,
et nunc et ſemper: et in
ſecula ſeculoꝝ . Amen.

Psalmus. cxxiii.

Q uia cōſidunt in do-
mino ſicut mons
ſion: non commouebi-
tur in eternum, qui habi-
tat in Iherusalem.

M ontes in circuitu e-
ius, et domin⁹ in circui-
tu populi ſui: et hoc
nunc ⁊ vſq; in ſeculum.

Q uia non derelinquet
dñs virgam pccōꝝ ſup
ſortem iuſtoꝝ: vť non
extendant iuſti ad ini-
quitatem manus ſuas.

B ene fac domine: bo-
nis et rectis corde .

D eclinātes aut ſ obla-
gationes adducet dñs
cū operātib⁹ iniquitatē:
par ſuper Iſrael .

G loria patri et filio: et
ſpiritui ſancto .

S icur erat in pncipio,
et nunc et ſemper: et in
ſecula ſeculoꝝ . Amen.

Psalmus. cxxx.

In cōuertendo dñs
captiuitatē sion: fa
cti sum⁹ sicut cōsolari
Tunc repletū est gau
dio os nostrum: et lin
gua nra exultatione.
Tunc dicent inter gen
tes magnificauit do
minus facere cum eis.
Magnificauit domin⁹
facere nobiscum: facti
sumus letantes.
Conuertere dñe capti
uitatem nostram: sicut
torrens in austro.
Qui semināt i lacrimis:
in exultatione metent.
Euntes ibant ⁊ flebāt:
mittentes semina sua.
Venientes autē veniēt
cū exultatione portan
tes manipulos suos.
Gloria patri et filio: et
spiritui sancto.
Sicut erat in pñcipio:
et nunc et semper, et in
secula seculorū. Amen.

Antiphona.

Post partum virgo in
uiolata permansit.
Dei genitrix intercede
pro nobis.

Capitulum.

Beata es ḡgo Ma
ria que pñz porta
sti creatorem mundi: ge
nuisti qui te fecit, et in
eternum pmanes ḡgo.
Deo gratias.

Thympanus.

Ale maris stella, dei
mater alma, aq̃
semper virgo, felix celi
porta.

Eynsonge.

The. cxxv. Psalm.

Whan the lord turned the captiuite
of Syon: we were made gladde.
Whan was our mouthe fulfpled with
myrthe: and our tongue with ioyfulnes.
Whan shall they say among the gentyls
the lord hath done greatly for them.
The lord hath done greatly for vs: we
are made ioyfull.

Lord conuertere our captiuite: as a ry
uer in the south.

They that sowe with teares, shall reape
with gladnes.

They goynge for the wente and wepte:
castynge theyr sedes.

But comynge agayne they shal come w
ioye, bearynge theyr handes ful of corne.

Glorie be to the father, to the sonne, and
to the holy ghoste.

As it was in the begynnynge, as it is
nowe, and euer shal be. So be it. Anty.

After thy byrth virgyn ḡ dydest remayne
Pray to thy sone to saue vs from payne.

The chapter.

Blessed arte ḡ virgyn Mary, whi
che haste bozne the lord: that crea
ted the worlde. Thou haste bozne hym
that made the, and yet thou remaynest a
virgyn euermore. Thankes be to god.

The hymne.

Dyle sterre of the see moste byghte
Mother of god immaculate
A pure virgyn in goddes owne syght

The

Euphsonge.

The gate of heuen moste fortunate.
Saluted thou wast wth great humblyte.

Whan Gabriel sayde. Ave Maria.

Establyshe vs in sure tranquillite

And chaunge the name of synful Eva.

Loose the prysoners from captiuite

Unto the blynde, gyue syght agayne

Repell our great iniquitie

All that is good, for vs obtayne

Shewe thy selfe to be a mother

So that he, accepte our petition

Whiche for our sake, befoze all other

Was contented to be thy sonne.

O blessed lady, O singuler virgine

In perfyte mekenes, al other excedyng

Delyuer vs from bondage of synne

And make vs meke and chaste in lyving

Make vs euer, pure lyfe to sue

Gyde vs saufely vpon our iourney

That we beholdynge the face of Iesu

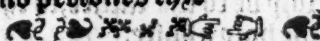
May ioy with hym in heuen alway.

Glozy be to the father

Glozy to Chyiste that made vs free

Glozy also to the holy comforter

Oue god, and persones thre

So be it. 

The versicle.


Grace in thy vilage, increaseth euermore.

The answer.


Thou haste bene blessed of god therfore.


Anty. Holy Mary,


The songe of our


Lady. 

My

Gumens illud aue, Ba
bilitis ore, funda nos
in pace, mutans nomen
Eue. 

Solve vincla reis, pro
fer lumen cecis, mala
nostra pelle, bona cun-
cta posce. 

Monstra te esse matrem
sumat p te preces, qui
pro nobis natus, tulit
esse tuus 

Virgo singularis, in-
ter omnes mitis: nos
culpīs solutos, mites
fac et castos 

Astam prestam puram
iter para tutum: vt vi-
dentes Iesum, semper
colletemur.

Sit laus deo patri
mo Christo decus, spiri-
tui sancto trinus ho-
nor vnus. Amen.

Chorus.

Diffusa est gratia in la-
bijs tuis.

Responsorium.
Propterea bñdixit te
deus in eternum.

Antiphona.

Sacra Maria.

Canticum beate
Marie.

Magnificat anima
mea dominum.

Et exultauit spiritus
meus: in deo salutari
meo.

Quia respexit humili-
tatem ancille sue: ecce
enim ex hoc beatam me
dicent omnes genera-
tiones.

Quia fecit michi mag-
na qui potens est: et san-
ctum nomen eius.

Et misericordia eius a
progenie in progenies
timentibus eum.

Eccit potētia in bra-
chio suo: desperit su-
perbos mēte cordis sui.

Deposuit potentes de
fede: et exaltauit humi-
les.

Esurientes impleuit bo-
nis: et diuites dimisit
inanes.

Assumpsit Israel pue-
rum suum: recordatus
misericordie sue.

Sicut locutus est ad pa-
tres nostros: Abraham, et
semini eius in secula.

Gloria patri et filio: et
spiritui sancto.

Sicut erat in principio,
et nunc et semper: et in
secula seculorum.

an. Sācta maria ora fi-
lium tuum vt miseris in
afflictione dignes sue
currere, pusillanimes
mare, fletibus refouere,
populo grām elargire,
clere pōū suum sincere

My soule magnifieth the Lorde.
And my spirite hath reioyced in
god, my sauour.

For he hath looked on the lowe degre of
his handmayden: Beholde, nowe from
hensforth, shall all generations call me
Blessed.

For he that is myghty hath done to me
great thynges, and blessed is his name.
And his mercy is alwaies on them that
feare him: throughout all generations.

He hath shewed strength with his arme
he hath scatered them that are proude in
the imagynation of theyr hertes.

He hath put downe the myghty from
theyr seates: and hath exalted them of
lowe degre.

He hath fylled the hungrye with good
thynges: and hath sent away the ryche
emptye.

He hath remembred mercy: and hath
holpen his seruaunt Israel.

Quen as he promysed to our fathers:
Abraham and to his sede for euer.

Glozy be to the father, to the sonne, and
to the holy ghoste.

As it was in the begynnyng, as it is
nowe, and euer shalbe. So be it.

Anty. Holy mary praye vnto thy sonne
p he may socoure the myserable in theyr
affliction, encourage the weyke spirited,
reconforte the sorrowfull, gyue grace to
the people, to the clergy truly to preache
his

Euphonge.

his worde. And to women to solowe thin
humyltete.

Lorde god here my prayer. And gyue he-
rynge vnto my clamoure.

C Let vs praye.

O Raunte, we beseeche the lorde god,
that thy seruantes may enioye co-
tinuall helthe bothe of body & soule. And
through the gracious intercession of the
blessed virgin Mary, that we may be de-
liuered from this present heuines, and to
haue the fruition of eternall gladnes.

By Christ our lorde. Blesse we the lorde.
Thanke we god.

C Euphonge of the holy crosse.

O He deade corps of Christe, that
blessed man.

From the crosse was losed, & taken away
At euphonge tyme: but alas where was
than

His crowne of glory, and greate strength
that day

Full priuely within the godhede it laye
Yet wolde he his cruell death suffre thus
The trewe medecyne of lyfe to bypunge vs.

C The versite.

We worship the Christ, with prayse, and
benediction.

C The answer.

For thou redempdest the worlde, from all
affliction.

C The prayer.

G. I.

Lorde

predicare, & feminis imi-
tari humilitatem tuam.
Domine exaudi oratio-
nem meam. Et clamor
meus ad te veniat.

C Remus.

C Concede nos famu-
los tuos quesumus
Domine deus perpetua
mentis et corporis sa-
lute gaudere: et glorio-
sa beate Marie semper
virginis intercessione,
a presenti liberari tristi-
tia: et eterna perfrui le-
ticia. Per christum do-
minum nostrum. Amen.
Benedicamus domino
Deo gratias.

C Ad vesperas de
sancta cruce

C cruce deponitur
hora vespertina.

Fortitudo latuit in me
te diuina.

Talem mortem subiste
vite medicina.

Iheu corona glorie, in-
cuius supina.

C Versus.

Adoramus te Christe,
et benedicimus tibi.

C Responso: sum

Quia per sanctam cruce-
m tuam redemisti mun-
dum.

Oratio.

Chatte.

Domine Iesu Xpe,
 fili Dei viui, pone
 passionem crucē et mor-
 tem tuam inter iudiciū
 tuū; et animas nostras
 nunc et in hora mortis
 nostre et largiri digneris,
 viuis misericordias
 et gratiam defunctis,
 veniam ⁊ requiem eccle-
 sie tue sancte, pacem et
 concordiam: et nobis
 peccatoribus, vitam et
 gloriam sempiternam.
 Qui viuis et regnas in
 vnitāte spiritus sancti
 deus. Per omnia secula
 seculorum. Amen.

O loriosa passio Domini
 nostri Iesu Christi,
 eruat nos a dolore tris-
 ti, et perducatur nos ad
 gaudia paradisi. Amē.

CDe compassione
 beate Marie.

De cruce deponitur
 hora vespertinum.

Water cum aspiceret,
 eius natum charum.
 Sculans amplectitur
 pignus celi clarum.

Corpus eius madidat,
 stillis lacrymarum.

Cterius.

Te laudamus, et roga-
 mus Pater. **I E S U**
Christi.

Responsorium.

CThe prayer.

In the name of god, I praye for the
 soules of the departed,
 and our soules, both now, & at the hour
 of death. And mozeouer bouchlaufe to
 graunte vnto the lyuyng, mercy, & grace
 to the deade, pardon and rest: to thy holy
 Churche, peace and conorde: and to vs
 pooze synners, lyfe and ioye euerlastinge
 Whiche lyuest and regnest god with the
 father, and the holy ghoſte, worlde with-
 out ende. So be it.

The glorious passion of our lord Iesu
 Christe, delyuer vs from sorowful heu-
 nes, and bynge vs to the ioyes of Para-
 dyse. So be it.

Cynsonge of the compassion
 of our Lady.

With motherly pytie, in herte in-
 closed.

Her chyldes deade body she gaue beholde
 At Cynsonge tyme, frome the Crosse
 was loosed.

That heuēly pledge, I armes she gan fold
 She wepte and kyst his mouthe an hun-
 dret folde

The teares so abundaunt from her eyes
 twayne.

Fell, & they wette al his body lyke rayne.

CThe versicle.

We do praye the, and do pray the father
 of god moſte mercyfull.

CThe answer.

That

Eynsonge.

That thou entende, vs to defende, from
deathe that is moste sozowefull.

The prayer.

Oly lord Iesu, sonne of the most
swete virgin Mary, whiche suffe-
redst deathe for vs vpon a Crosse, shewe
vnto vs thy mercy, and graunt vnto vs,
and vnto al þe deuoutely haue in remem-
braunce the passion of thy moste holy son
(for his sake) prosperous lyfe in this pre-
sente worlde, and thzough thy grace, eter-
nall gloype in the worlde to come. Wher
in thou doste lyue and rayne one God,
with the holy Ghoste, worlde without
ende. So be it.

The glorious passion of a beryngs son-
ne, bying vs to the blisse of almighty god
the father. So be it.

Here after foloweth the
Complyn.

What is mente by this worde Complyn.

This worde Complyn is no more to saye /
but an accompyshement, or fultyllinge. And for
so muche, as of all the seruyces, that are daylye
done in the CHVRCH, this is the laste, ther-
fore is it called COMPLYN, as who shulde
saye, that in the same, all the hole seruyce of the daye, is ful-
lye complete and ended.

Ut intendas, et defen-
das nos a morte tristi.

Oramus.

Omine sancte Je-
su fili dulcis virgi-
nis Marie, qui pro no-
bis mortem in cruce tole-
rasti: fac nobiscum mis-
ericordiam tuam. Et da nobis, et
cunctis compassionem
tue sanctissime Matris
deuote recolentibus, e-
ius amore vitam in pre-
senti gratiosam; et tua
pietate gloriam in futu-
ro sempiternam. In
qua uiuis et regnas des-
us. Per omnia secula
seculorum. Amen.

Trenosa passio! Fili
Virginis Matris: per-
ducatur nos ad gaudia
summi dei patris.

Ad completorium.

Aonuerte nos deus
salutaris noster

Et auerte iram tuam a
nobis.

Deus in adiutorium
meum intende.

Domine ad adiuuan-
dum me festina.

Gloria patri et filio: et
spiritui sancto.

Sicut erat in principi-
o, et nunc et semper: et
in secula seculorū. Amē
an. Responsus accepit.

Psalmus. xii.

Usquequo Domine
obliuisceris me in
finem: vsquequo auer-
sis faciem tuam a me.

Qui diu ponam consilia
in anima mea: dolorem
in corde meo per diem.

Usquequo exultabitur
inimicus meus super me:
respice, et exaudi me do-
mine deus meus.

Illumina oculos me-
os: ne vnq̃ abdoziam
in morte: ne quando di-
cat inimicus meus: pre-
ualui aduersus eum.

Qui tribulant me, exul-
tabunt si motus fuero:
ego autem in misericor-
dia tua speraui.

Exultabit cor meum in
salutari tuo / cantabo
Domino: qui bona tri-
buit mihi et psallam no-
mini Domini altissimi.



and to the holy ghoſte.

As it was in the begynnynge, as it is
nowe, and euer ſhal be. So be it.

An. Symeon receiued.

Ecce. in. Dialme.

Howe longe lord, wilt thou forget
me for euer: howe longe wilt thou
turne away thy face from me.

Howe longe ſhall I haue troublous
thoughtes in my ſoule: and heuynes in
myne herte day by daye.

Howe long ſhal myne enemy be exalted
ouer me: behold & here me, o lord, my god

Illumine myne eyes, leſte I ſleepe any
tyme in death: that my enemy neuer ſay,
I haue preuailed agaynſt hym.

They ſhall trouble me, wyll reioyce if I be
caſt down: but I haue truſted in thy mercy

Myne herte ſhal reioyce in thy ſaluacion
I ſhal ſynge to the lord, that gyueth me
benefites: and ſhall prayſe the name of
the moſte hyghe lord.

Gloze

Complyn.

Glorie be to the father, to the sonne, and
to the holy ghoſte.

As it was in the begynnynge: as it is
nowe, and euer ſhal be. So be it.

Chether. xlii. Pſalme.

Iudge me, o god, and diſcerne my
cauſe agaynſte the vnholly people:
from a man vniuſte and diſceyful, dely-
uer me.

For thou, o god, arte my ſortreſſe; why
haſt thou forſaken me: wherefore do I go
all ſorrowfull, whyſt myne enemye dothe
vexe me.

Sende forth thy lyght, and thy truth:
they haue ledde me, and brought me in to
thy holy hill, and thy habitacions.

And I ſhall enter vnto thyne aulter: to
god that reioyſeth my youthe.

I ſhall prayſe the with harpe (o god, my
god) why arte thou heuy (o my ſoule) and
why doſte thou trouble me.

Trust in god, for yet ſhall I prayſe him:
the ſaunge helthe that I looked for, and
my god.

Glorie be to the father, to the ſonne, and
to the holy ghoſte.

As it was in the begynnynge: as it is
nowe, and euer ſhal be. So be it.

Chether. xliii. Pſalme.

Often tymes haue they aſſayled me:
euyr from my youthe, let Iſraell
nowe tell it.

O ſtentynnes haue they aſſayled me, eue
from

G. iij.

from

Gloria patri et filio: et
ſpiritu ſancto.

Sicut erat in princi-
pio: et nunc et ſemper,
et in ſecula ſeculorum.
Amen.

Chether. xliii.

Iudica me Deus, et
diſcerne cauſas me-
as: de gente non ſanc-
ta ab homine iniquo, et
doloſo erue me.

Quia tu es deus forti-
tudo mea: quare me re-
puliſti: et quare triſtis
incedo, dum affligit me
inimicus.

Emitte lucem tuam: et
veritatem tuam: ipſa me
deduxerunt, et adduxe-
runt in montem ſanc-
tum tuum: et taberna-
cula tua.

Et introibo ad altare
dei: ad deum qui letifi-
cat iuuentutem meam.
Confitebor tibi in ci-
thara deus deus meus:
quare triſtis es anima
mea: et quare contur-
bas me.

Spera in deo quoniam
adhuc confitebor illi ſa-
lutare vultus mei, et de-
us meus.

Gloria patri et filio: et
ſpiritu ſancto.

Sicut erat in princi-
pio et nunc et ſemper:
et in ſecula ſeculorum.
Amen.

Chether. xliii.

Sepe expugnaue-
runt me a iuuentu-
te mea: dicat nunc Iſ-
rael.

Sepe expugnauerunt

me a iuuentute mea: et
en non potuerunt mihi
supra dorsum meum
fabricauerunt peccato-
res prolongauerunt in-
iquitatem suam.

Dominus iustus cōci-
det ceruices peccatorū
confundantur, et con-
uertantur retrorsus om-
nes qui oderunt Sion.

Sicut sicut fenix rec-
torum: quod priusquam
eue Haror exaruit.

De quo non impleuit
manum suam, qui metet
et sinum suum, qui mani-
pulos colligit.

Et non dixerunt, qui
preteribant: benedictio
domini super vos: bene-
dicimus vobis in nomi-
ne domini.

Gloria patri et filio: et
spiritui sancto.

Sicut erat in principi-
o, et nunc et semper: et
in secula seculor. Amen.

Domine non est ex-
altatum cor meum:
neque elati sūt oculi mei
neque ambulauit magis:
neque in mirabili-
bus super me

Et non humiliiter sen-
tiebam: sed exaltaui a-
nimam meam.

Sicut ablactatus est
super matre sua: ita re-
tributio in anima mea.
Speret Israel in dño:
ex hoc nunc et usque in
seculum.

Gloria patri et filio: et
spiritui sancto.

Sicut erat in pñe. etc.

Complyn.

from my yowthe: and yet coulde they nat
ouercome me.

Upon my backe haue spinners burlbed:
they haue prolongede they wyckedness:

The ryghtuous lord shall cut a sundre
the neckes of synners: let al be comforted
and toured abacke, that hate Syon.

Let them be made as the hatche of hou-
ses, y dyd wyther befoze it was pulled vp
therof he that shal now hath nat fyl-
led his hade, no: he that shal gather gles-
nes, his besome.

And they that passed by, sayde nat: the
blessinge of the lord lyght vpon you: we
do blesse you in the name of the lord.
Gloze be to the father, to the sonne, and
to the holy ghoſte.

As it was in the begynnyng: as it is
nowe, and euer shal be. So be it.

ODE my herte is nat exalted: ne-
ther be myne eyes set alofte.

Neither haue I walked in great thyn-
ges: ne in meruayles aboue me.

If I dyd nat thynke mekely: but haue
exalted my soule.

As the chyld that is weaned from his
mother: let my soule be rewarded.

Let Israel truste in the lord: from this
tyme forth, and euer moze.

Gloze be to the father, to the sonne, and
to the holy ghoſte.

As it was in the begynnyng: as it is

Anty.

Complyn.

Symeon receiued a promyse of the holy
ghoste, that he shulde neuer see death, on
les he befoze had sene the enoynted of the
Lorde.

The chapter.

The benygnyte and humanyte of
god our sauour, hathe apperyd,
nat for any workes of righteousnes that
we haue done, but accoꝝdyng to his mer-
cy hathe he sauꝝd vs. Chākes be to god.

The hymne.

That whiche sometyme the soꝝte
electe

Of prophetes olde dyd prophery
Apperith playne to haue had effecte

In the virgyn Mary

The god of heuyn, and lorde of earthe
She beynge byrgyn bare and cōceyꝝd
And neuertheles after chylde byꝝthe

She mayden remayned.

Whom the iuste aged Symeon the olde
Toke in the temple in his armes, twayne
Inwardly glad with his eyes to beholde

Christe his soueraygne.

Unto our god be power and glory

Honour and laude without interuallon

Whiche reygneþ aboue the sterres all

Ther and one in his frācyon.

The versicle.

God hathe her chosen, all other befoze.

The answer.

And makes her w him to dwel, enermore.

Anty. Reioyce and be glad.

G. iij.

The

Responſus accepit
Simeon a spiritu sanc-
to, non viſitum ſe mor-
tem, niſi prius videret
vultum domini.

Apparuit benignitas,
et humanitas
ſaluatoris noſtri Dei:
non ex operibus iuſtiti-
e que fecimus nos: ſed
ſecundum ſuam miſeri-
cordiam ſaluos nos fe-
cit. Deo graſias.

Quod chorus vari
venerandus olim,
ſpiritu ſancto cecinit
repletus,
In Dei factum genetri-
ce conſtat,

Eſte maria,
hec Deum celi Domi-
namq; terre,
Virgo, concepit pepe-
ritq; virgo,
Atq; poſt partus metuſt
manere. Inviolata.
Quem ſenex iuſtus Sy-
meon in vltis
In domo ſapſit Domi-
ni gauſus,
hoc quod optauit pro-
pito videre,

Lumine Chriſtum,
ſit Deo noſtro decus
et potestas
Laus ſit et perpes ho-
nor et perennis.
Qui poli ſumma reſi-
det in arce,

Trinus et vnus:
Elegit eam deus, ex pie-
tate ſua
Et habere eam facit
in ſtabernaculo ſuo.
Laus et letare.

Canticum S.
mechise.
Dum tuum domine
secundum verbum tu-
um in pace.

Quia viderunt oculi
mei salutare tuum.

Quod parasti: ante fa-
ciem omnium populo-
rum.

Lumen ad reuelatio-
nem gentium: et glori-
am plebis tue israel.
Gloria patri et filio: et
spiritui sancto.

Sicut erat in princi-
pio, et nunc et semper, et
in secula seculorum.
Amen. an.

Auda et letare filie
sion, quia ecce ego ve-
nio et habitabo in medi-
o tui: ait dominus.
Domine exaudi oratio-
nem meam. Et clamor
meus ad te veniat.

Oremus
Orationem tuam que
sumus dñe menti-
bus nostris infunde: vt
qui (Angelo nūciante)
Christi filij tui incarna-
tionem cognouimus: p-
passionem eius, et cru-
cem, ad resurrectionis
gloriam perducamur.
Per eundem dominum
nostrum Iesum xpm fi-
lium tuum. Qui tecum
viuit et regnat in vni-
tate spiritus sancti de-
us. Per omnia secula
seculorum. Amen. Be-
nedicamus domino. De
o gratias.

Complyn.

C The longe of Symeon.
Owe (Lorde) let thy seruaunt be-
parte in peace, accorpyng to thy
promyse.

For myne eyes haue sene thy sauynge
helthe.

Whiche thou haste prepared befoze the
face of all people.

A lychte to be shewed vnto the gentyles
and to the glory of thy people Israel.

Glorie be to the father, to the sonne, and
to the holy ghoſte.

As it was in the begynnyng, as it is
nowe, and euer shalbe. So be it.

Anty. Reioyce and be glad o daughter
of Syon, for lo I come and shall dwell
in the myddes of the sayeth the Lorde.
Lorde god heare my prayer. And gyue
hearyng to my clamour.

C The prayer.
Owe we beseeche the to potwye out
thy grace in to our hertes, so that
we, whiche haue knowledge of the incar-
nacyon of Iesu Christe, thy sonne, by an-
nunciacyon of the aungell, throughe his
holy passion and crosse, may be broughte
vnto the glorye of the last resurrection.
By the same lorde Iesu Christe, whiche
lyueth and reigneth one god, with the fa-
ther, and the holy ghoſte, worſhip without
ende. So be it. Let vs prayse the lorde.
And gyue hym thanks with one accord.

C Complyn of the crosse.

The

Complyn.

The hope of our lyfe euer to endure
Of Iesu, the noble & blessed body
At complyn tyme was brought to sepul-
ture.
Spyced & adourned, fragraunt & swetely.
Of scripture complete, was than the my-
sterie.

Therfoze Iesu graunte me thy woun-
des tendre.

And thy deathe busely styll to remembze.

O Blessed Christ, these houres cano-
nicall.

To the Ioffre, with meke deuocion.

foz as thou hast suffered those paines al

In thy greuous agony, by lyke reason

So by the remembraunce of thy passion

Make me, Lorde, through thy goodnes.

Pattener of thy crowne, & glozy endles.

The versicle.

We worshyp the Christ with prayle and
benediction.

The answere.

foz thou redempdst the worlde, from all
affliction.

The prayer.

Lorde Iesu Christ, sonne of the ly-
uinge god, set thyn holp passion,
crosse, and deathe betwene thy iudgemēt
and our soules, both now, & at the hour
of deathe. And mozeouer vouchsaufe to
graunte vnto the lpyng, mercy, & grace
to the deade, pardon and reste: to thy holy
Churche, pease and concord: and to vs
pooze sinners, lyfe and ioye euerlastynge

Whiche

Cad completorium
de cruce.

Hora completoris,
datur sepulture.
Corpus Christi noble
spes vite future.

Consuetudine aromate, co-
plentur scripture.

Iugis sit memoria mors
hec michi cure.

Has horas canonicas
cum deuotione.

Tibi Christi recolo pi-
a ratione.

Et sicut tu passus es
penas in agone.

Sic labori consonans
confortus sim corone.

Ceterus.

Adoramus te Christe:
et benedicimus tibi.

Responsorium.

Quia per sanctam cru-
cem tuam redemisti mu-
dum.

Cremus.

Omine Iesu Xpe,
fili dei viui, pone
passiones, cruce, et mor-
tem tuam inter iudicia
tuus, et animas nostras
nunc et in hora mortis
nostre: et largire digneris,
vitis misericordi-
am et gratiam, defunc-
tis veniam et requiem,
ecclesie tue sancte, pa-
cem et concordiam: et no-
bis peccatoribus, vitam
et gloriam sempiternam.

Qui uiuis et regnas
cum deo patre in unitate
spiritus sancti deus
per omnia secula seculorum.
Amen.

Gloriosa passio domini
nostri Iesu Christi.
eruat nos a dolore tristi-
ti, et perducatur nos ad
gaudia paradisi.

ANEN.

Consepulture
Christi.

Dora completum,
mater properatur.

Ut lugeret filium ubi
sepulchretur.

Nec uult hinc recedere
sed ibi moratur.

Ubi dum ad filium tra-
dem exaltatur.

Ergo pater miseris mi-
serere mitis.

Pro quibus tuus filius
presso botro uisus.

Nos a peste funeris, sal-
ua fuga distis.

Et nos iunge ceteris,
uisa redimittis.

Confessus.
Te laudamus et roga-
mus, Pater Iesu Christi.

Consonantium.

Complyn.

Which lyueth and reygneith with god the
father, and the holy ghoſte, worlde with-
out ende. So be it.

The glorious passion of our lord Iesu
Christe, delyuer vs from sorowful heu-
ries, and byynge vs to the lopes of Para-
dyse. So be it.

Con the byrpenge of
Christe.

A complyn tyme, Christes mother
Mary.

To her lones sepulture nigh appoched
his death to bewaile, moſte pyteouſly.

She tarped there ſtyll, and nat departed
her herte and minde on him was ſo fixed
And ſo was euer vntyll her body
Was to her ſonne exalted in glozy.

O Mercyfull father haue haue pytpe
therfoze

On vs poze wretches miſerable & thral.
Seynge thy ſonne that vine cluster pꝛeſ-
ſed loze

And from the peſtilence of death eternal
kepe vs by bodynge the fende infernal
And toyne vs with them, whiche rewar-
ded be

With eternall lyfe, ſeynge the deitie.

Con the verlicle.

We do praye the, and to pray the, father
of Christe moſte mercyfull.

Con the anſwere.

That

Complyn.

That thou entende, vs to defende, from
deathe that is moſte ſorrowfull.

C The prayer.

O Dy lorde Jeſus, ſonne of the moſt
ſweete vyrgyn Marpe, whiche ſuf-
fredſt deathe for vs vpon a croſſe, ſhewe
vnto vs thy mercy. And graunte vs, and
vnto all that deuoutely haue in remem-
braunce of thy moſte holy death & paſſion
(for thy promyſe ſake) prosperous lyfe in
this preſente worlde, and throughe thy
grace, eternall glorie in the worlde to
come. Wherin thou doſte lyue and ray-
gne one god with the holy ghoſte, worlde
without ende. So be it.

The dolorous paſſion of a vyrgins ſon-
ne, byng vnto the blyſſe of almyghtye
god the father. So be it.

C A prayer to Chriſt our
ſauoure.



O Ayle heuently kyng, fa-
ther of mercy, our lyfe,
our ſweetenes, our hope, all
haile. Vnto the do we crye /
whiche are the banyſhed chyl-
dren of Eua. Vnto the do we
lyghe, wepyng and waylyng in this
vale of lamentacion. Come of therfore,
our aduocate, Caſte vpon vs thoſe mer-
cyfull eyes of thyne. And after this our
banyſhment, ſhewe vnto vs the glory-
ous lyght of thy heuently kyngedome.
O mercyfull. O holy. O ſweete ſauour.
Almyghtye

Et intendas, et defen-
das nos a morte triſtiſ.

C Oremus.

O Domine ſancte Je-
ſu fili dulcis virgi-
nis Marie, qui pro no-
bis morte in cruce tole-
raſti: fac nobiſcum miſer-
tuam. Et da nobis, et
cunctis paſſionem tuam
ſanctiſſimam deuote re-
colentib⁹ (tui promiſſi-
onis cauſa) vitam in pre-
ſenti gratioſam: et tuam
pietate gloriam in futu-
ro ſempiternam. In qua
viviſ et regnas in vni-
tate ſpiritus ſancti, de-
us. Per omnia ſecula
ſeculorum. Amen.

Threnola paſſio. Filij
Virginis maris: per-
ducant nos ad gaudia
ſummi dei patris. Amē.

C Oratio ad Chriſtū
ſum ſernam
coram.

S Alue celorum Rex
pater miſericordie
vita, dulcedo, & ſpes no-
ſtra, ſalue. Ad te clama-
mus, exules filij Eue.
Ad te ſuſpiram⁹, gemē-
tes et ſientes in hac la-
chrymarum valle. Et
ergo aduocate noſter,
illos tuos miſericordi-
des oculos ad nos con-
uerte. Et celeſtis regni
tui lucem beatiſſimam
nobis poſt hoc exilium
oſtende.
O clemens. O pie. O
dulcis Saluator.

Prayers.

Omnipotens semp-
terne deus, qui glo-
riose virginis ⁊ matris
Marie corpus et animam,
(vt dignus filius tui habi-
taculum efficit merere
tur) spiritu sancto coo-
perante mirabiliter pre-
parasti: da vt cuius na-
tuitatis commemorati-
one letamur, eius inesti-
mabilibus meritis abin-
stantibus malis, ⁊ a mor-
te perpetua liberemur.
Per christum dominum
nostrum. Amen.

Chor. v. gaudis beate
Marie virginis
corporis huius.

O Aude virgo mater
Christi, que p au-
rem concepisti.
Gabrielis nuncio.

Gaude quia deo plena:
peperisti sine pena.
Cum pudoris lilio

Gaude q̃a tui nati (quē
dolebas mortem pati)
Fulget resurrectio.

Gaude Christo ascen-
dente, qui in Celum, te
vidente:

Motu fers pp̃rio.
Gaude quod post ipsius
scandis, et est honor ti-
bi grandis.

In celi palacio.
A bi fruct⁹ ventris tui
per te detur nobis frui:
In perēni gaudio.

A Impghyte eternall God, whiche
by the operacion of the holy ghoſt
dyddeſt wonderfullye prepare the bodye
and ſoule of the glorioſus virgin and mo-
ther Mary, to thende it ſhulde be a mete
habytacion for thy onely begotten ſonne,
graunte that we may be ſaued from all in-
ſaite euyls, and eternal death, thzough
the inestimable meryt of him in the reme-
braunce of whoſe natiuite, we take toyne
conforte. By Chriſte our lord, So be it.

C Of the true corporall toyne
of our Lady.

Beioyce o virgin, Chriſtes mother
deare
Whiche dyddeſt conceiue, when thou
dyddeſt heare.

Gabrielis ſalutation.

Beioyce, becauſe to god thou arte leſe
And baryſt hym without payne or greſe.
In chaſte conuerſacyon.

Beioyce, becauſe thy moſte deare ſonne
Whō he dyddeſt ſe thzough thin herte rōne
Roſe with manifeſtacion.

Beioyce, becauſe he aſcended playne
Before thy face into heuen agayne.

By his propre excitacion
Beioyce, becauſe thou foloweſt hym
And great honour to the is giuen.

In the heuenly habitation.
Where of thy wombe the godly ſcrupte
We may beholde thzough thy purſute.
In toyne without mutation.

C The

The versicle.

The holy ghoſte ſhall come vpon the

The anſwere.

And the vertue of god ſhal ſhadowe the.

The prayer.

O God, whiche with double ioye haſt fulfilled the moſte bleſſed virgine Marye, as well in the conception, as in the byrthe of thy ryghte entierly beloued ſonne (her virginitie ſaued) whiche alſo haſte multiplied her ioyes, throughte the reſurreccion of her layde ſonne. Graunt we beſeche the, that throughte the interceſſion of her ſonne, we maye attayne to that vnſpeakeable ioye. Where as (the beyng ſumptuous) dothe nowe reioyce with the in heuē for euermore. By Chriſt our lord. So be it.

A prayer for the deade.

From the depe places, haue I called vnto the (o Lord) lord heare my voyce.

Let thyne eares be intentife, to the voice of my prayer.

If thou (lord) wylte loke ſo ſtraightly vpon ſynners: o lord, who ſhall abyde it?

But there is mercy w the: and becauſe of thy lawe, haue I abyden the, o lord.

My ſoule hath abyden in his worde: my ſoule hath truſted in the lord.

From the morning watche vnto night: let Iſrael truſte in the lord.

For with the lord there is mercy: and his redemption is plentiuſus.

Aud

Ceterus.

Spiritus Sanctus ſuperueniet in te.

Reſponſorium.

Et virtus altissimi obumbrabit te.

Oratio.

Deus qui beatissimam virginē Mariam in conceptu: et per tuā Virginitate seruata duplici gaudio letificasti: quique eius gaudia filio tuo resurgente, et ad celos ascendente multiplicasti: presta quesumus, vt ad illud ineffabile gaudium (quo assumpta tecum gaudet in celo) filij sui merito et interceſſione valeamus peruenire. Per Chriſtum dominum noſtrum. Amen.

Oratio pro defunctis.

De profundis clamaui ad te domine: domine exaudi vocē meā.

Et tunc aures tue intendent: in vocem deprecationis mee.

Iniquitates obseruaueris domine, domine quis sustinebit.

Quia apud te propitiatio est: et propter legē tuam sustinui te domine.

Sustinuit anima mea in verbo eius: sperauit anima mea in domino.

Custodia matutina vsq; ad noctem: speret Iſrael in domino.

Quia apud Dominum misericordia: et copiosa apud eum redemptio.

Et ipse redimet israel:
ex omnibus iniquitati-
bus eius. *Kirie eleison*
Epe eleison, Kirie elei
son. Pater noster. Kyrie
Et ne nos. Kyrie. Sed li
bera nos. Kyrie. Re-
quiem eternaz dona eis
domine: Responsoria.
Et lux perpetua luceat
eis. Kyrie. Sponta in
feri. Kyrie. Erue domine
animas eorum. Kyrie.
Credo videre bona do-
mine. Responsorium.
In terra viventium.
Domine exaudi of. Kyrie
Et clamor meus ad te
veniat. Oramus.

Inclina domine au-
rentuam ad preces
nostras: quibus miseri-
cordiam tuā supplices
deprecamur, vt animas
famulorum famularum
que tuarū (quas de hoc
seculo migrare iussisti)
in pacis ac lucis regio-
ne constituas: et sancto-
rum tuorum iubeas esse
consores. Per Chris-
tum dominum nostrum
Amen.

Anime omnium fideli-
um defunctorum pmi
misericordiam Dei requi-
rescant in pace.
Amen.

Oratio Anne. i.
Regum, Capit-
ulo. 2.

Exultauit cor meum
in domino, et exal-
tatum est cornu meum
in Deo meo. Dilatarum
est os meum super ini-

And he shall redeme Israel, from al the
iniquities of it.

Lozde haue mercye on vs. Chyriste haue
mercye on vs. Lozde haue mercye on vs.

Our father that is in heuē. Verſus. And
leade vs nat in to tēptacion. Chanswere

But delyuer vs from euyl. The verſicle.
Lozde gyue the eternal reſte. The anſwe.

And contynual light may thyne vnto the
The verſicle. From the gates of helle.

The anſwere. Lozde delyuer theyr ſoules
The verſicle. I truſte to ſe the goodes of

the lozde. The anſwe. In the lande of life
Verſicle. Lozde god here my prayer.

And gyue hearinge to my clamour.
The prayer.

Lozde encline thyne eare vnto our
prayers, wherin we ryght deuout

lye call vpon thy mercy, that thou wylte
beſtowe the ſoules of thy ſeruautes, both

men and women (whiche thou haſt come-
maunded to depart from this worlde) in

the countrey of peace and reſte: and fur-
ther cauſe the to be made parteners with

thy ſayntes. By Chyiſt our lord. So be it
The ſoules of all true beleuers, beyng

deade, throughe the mercy of god, maye
reſte in peace. So be it.

The prayer of Anna. i. Regum the
ſecunde Chapitre.

My herte hath reioyſed in the lozde,
and my herte is exalted in my god

my mouthe is dylated vpon myne enne-
myes,

Prayers.

myes, for I reioyce in thy sauynge helth. There is none so holy as is the lord, for there is none other helyde the, and there is none so stronge as is our god. Donat endeuour to speke hyghe thyngs in boste. Let the olde passe and departe frome your mouthe, for the lord is god of sciences and thought, and prouisions are prepared vnto him. The bowe of the strong men is ouercome, and the feble are gyfte with strength. They that heretofore were ful, serue for theyr byede, and the hongry are fedde, & the baren byynge forth many chyliden, and she that was fruptefull is become baren. The lord kylleth and maketh alpye, he lede dwine to helle & byynge by agayne. The lord impoueryeth, & enrycheth, he byyngeth downe, and lyfseth the by. He rayseth from duste the nedye, and out of the dongehyl he promoteth the poze, to syt with prynces and holde the regall seate of glory, for the grousele of the earthe is the lordes, and he hathe set the worlde bypō them, he wyll kepe the fete of his holy ones, and the wicked shalbe put to sylence in darknes, for the strongman shal nat be made stronge in his owne strength. The lord shalbe seated of his aduersaries and he shal thunder vpon them in heuens. The lord shal iudge the cosles of the erth, and he shal gyue imperie to his kynge, and he shal lyfse by the hoyme of his annoynted.

A prayer

misericordias meas, quia letata sum in salutari tuo. Nō est sanctus ut est dominus, neque enim est altus extrare, et non est fortis, sicut Deus noster. Nolite multiplicare loqui sublimia gloriantes. Recedant vetera de ore vestro, quia Deus scientiarum dominus est, et ipsi preparantur cogitationes. Arcus fortissimum superatus est, et infirmi accincti sunt robore. Saturati prius pro panibus se locauerunt et famelici saturati sunt. Donec sterilis peperit plurimos, et que multos habebat filios infirmata est. Dominus mortificat et viuificat, deducit ad inferos, et reducit. Dominus pauperem facit, et ditat. Humiliat, et subleuat. Suscerat de puluere egenam, et de stercore eleuat pauperem, et sedeat cum principibus, et solum glorie teneat. Domini enim sunt cardines terre, et posuit super eos orbem. Pedes sanctorum suorum seruabit, et impii in tenebris contescunt, quia non in fortitudine sua roborabuntur viri. Dominum confidabunt aduersarii eius, et super ipsos in celis tonabit. Dominus iudicabit fines terre, et dabit imperium regi suo, et sublimabit cornu

Prayers.

In eleuatione corporis Christi.

AUe verum corpus natum de maria virgine. Vere passum immolatum in cruce pro homine. Cuius latus perforatum unda fluxit sanguine. Esto nobis pre-gustatum mortis in examine.

O dulcis. **O** pie. **O** Jesu fili Marie.

Quindecim orationes Sancte Agathe.

A prayer to be sayde at the eleuacion of the sacrament.

Holy very body, incarnate of a virgin, nailed on a crosse, and offered for mannes synne.

Whose syde being perced, bloude ranne out plentifully.

At the poynt of death, let vs receyue the bodely.

O swete, **O** holy, **O** Jesu sone of Mary.

The fyftene prayers of Saynte Brygide.



These .xv. Prayers solo wynged / called commonly the .xv. Dors. are set forth in dyuers latyn hymners, with goodly paynted pfaces, promysynge to the sayers therof many thynges both follythe and false, as the deluyraunce of .xv. soules out of Purgatory, with other lyke vanyties; yet are the prayers selfe ryght good and vertuous, yf they be sayde without any suche superstitious trust or blynde confydence. And therfore are they called

the prayers of Saynt Brygide, because that holy byrgyn bled

dayly to save them (as many wyte) because

for the mynistrage of the

Crosse, in Saynt Pauls church at Rome.

O Jesu,

The. xv. oos.



O Jesu, endles swetnes
to all that loue the: a
lope passyng and ex-
cedyng al gladnes and desyre
The sauour and louer of all
repentaunt synners, that likest
to dwell (as thou saydest thy selfe) wth the
chyl dren of men; for that was the cause
why thou was incarnate, and made man
in the ende of the worlde: Haue mynde
blessed Jesu, of all the sorowes that thou
suffred in thy manhode, drawyng nyghe
to thy blessed passion, the whiche moste
holsome passion was ordeyned to be in
thy diuine herte, by counsaile of the holy
trinitie, for the ransome of all mankynde
Haue mynde blessed Jesu of al the great
dredes angurshes, and sorowes; þ thou
suffred in thy tendre fleshe, afoze thy pas-
sion on the crosse, whan þ wast betrayed
of thy disciple Judas, to the Jewes, whi-
che of singular affeccion þ thou haddest
to them; shulde haue ben thy special peo-
ple. After tyme that thou haddest made
thy prayer vpon the mount of Oljue, and
swettest there bothe bloude and water:
Also haue mynde of the great angurshes
that thou wast in, whan thou wast taken
of the false Jewes, and by false wytnesse
accused. And at Ierusalem in tyme of Es-
ter, in the flopyng yowth of thy body,
wout trespas receyvydst thou thy iudge-
ment of death vpon the crosse, where also

W. I.

thou

O Jesu eterna dulce
amor, te amantius ubi
l^o excedēs cō gauuius.
et cō desiderius. Sal^o et
amator oīm uelē, peni-
tētiū pēdōr, q̄ delicias
tuas testat^o esse cum
filijs hoīm. Prop^o ho-
minē hō fact^o es in fine
tēp^o. Memēto oīs tribu-
lationis, et innumero-
ris: quē in humano cor-
pore sustinuisti, instan-
te saluberrime passionē
tue tempore in diuinū
corde ab eterno pēdōr
dinato. Memento tri-
stitie, et amaritudinis
quas in animo, te ipso
attestāte, habuisti quae-
do in uirgīna cena disci-
pulis corp^o et sanguine
tuū tradidisti, ped^o eo-
rum lauasti, ac dulciter
eos consolādo imminē-
tem passionē tuam pre-
dixisti. Memento oīs
tremoris et angustie, et
doloris, quos in tuo de-
licato corpore ante pas-
sionem crucis tue pēu-
listi: qñ post trinā orati-
onem et sanguineum su-
dorem a tuo discipulo
tradebaris, ab electa gē-
te capiebaris a falsis te-
stib^o accusabaris: a tri-
bus iudicib^o iniuste in-
dicabaris: in electa ci-
uitate, in pascale tempo-
re: in florida corpore,
in uenture innocentis cō-
dempnabaris veste pro-
pria exuebaris: et re-
ste aliena inducbaris:
colaphisabaris: oculis

et facie velabaris: alapis cedebaris: ad columpnas ligabaris: et flagellabaris: spiritus coronabaris: arundine in capite feriebarris: et innumerabilibus alijs calumpnijs lacerabaris. Da mihi queso obmemoriam harum ante crucem tuam passionem, veram ante mortem meam contritionem, puram confessionem, dignam satisfactionem, et omnium peccatorum meorum remissionem. Amen. Pater noster. Ave Maria.

Oratio secunda.

O Jesu mundi fabricator, quem nulla dimensio vero in termino metitur: quod terram palmo circumcludis: recordare amarissimi doloris tui, quem sustinebas cum suauissimas manus tuas ad crucem in dei obrutis clauis primo crudelissime afflixerunt: et perorando delicatissimos pedes tuos cum non esses conueniens voluntati eorum: doloris super doloris addiderunt vulneribus tuis, et ita crudeliter te dislacerarunt in longum et latum crucis tue: ut dissoluerentur compagines membrorum tuorum. Deprecor te ut per huius sacratissimi in cruce doloris memoriam tuam, ut des mihi timorem et amorem tuum. Amen. Pater noster. Ave maria.

Oratio illa.

thou wast dispoiled of thyn own clothes, scozned, blyndefelde, buffeted, bounde to a pyller, and scourged, and with thornes crowned, and with a reede sympten on the heade, and with innumerable paines thy body was al to byzled & tozrne. For mynde of this blessed passion. I beseeche the, benygne Jesu, graunt me afore my death, very contricion, true confession, & worthy satisfaction. And of all my synnes remission. So be it. Our father. Hail Mary

The seconde prayer.

O Blessed Jesu maker of al þ world, that of a man may nat be measured, whiche closest in thy hande al the earth. Haue mynde of thy bytter sorowe, fyrste whan the Jewes fastened thy blessed handes to the crosse with blunte nayles. And to encrease more thy payne, they added sorowe vpon sorowe to thy bytter woundes, whan they perced thy tendre secte, because thou woldest nat accorde to theyr wyll. And so cruelly they drew thy blessed body in length & breadth to the measure of the crosse, that all the toyntes of thy lymmes were bothe loosed and byzken, for mynde of thy moste blessed passion, I beseeche the benygne Jesu, grue me grace to kepe with me bothe thy loue, and thy drede. So be it. Our father whiche arte in heuen. Hail Mary full of grace the Loyde.

The thyrde prayer.

O Jesu

O Jesu heuenly physiciō haue minde of thy langour and blewnes of thy woundes, and sorowe that thou suffered in the heyght of the crosse, whan thou wast lyfte vp from the earth, that thou wast al to tozme in al thy limmes, wherof there was no lynime abydig i his right ioynt: so that no sorowe was lyke to thyne, because þ from the soules of thy feete, to the toppe of thy heade was no hole place: and yet for getting in maner al those greuouse paynes, thou prayed deuoutly a charitable to thy father, for thy enemyes, saing father, forgive it them, for they wote nat what they do. For this charitable mercy that thou shewedst to thine enemyes, and for mynde of those bytter paines, graunt me that this mynde of thy bytter passion be to me plenar remission, & forguenes of all my synnes. So be it. Our father, Haple Mary full of,

The. iij. prayer.

O Jesu very fredome of aungels, the paradys of all ghostely pleasures haue mynde of the drede & hydeous fear fulnes that thou suffered whan all thyne enemyes, lyke vnto moste woode lyons, compassed the aboute, smytynge the, and spytyuge on the, foratchynge the, & with many other greuouse paynes turmetyng the. For mynde of all these despytefull wordes, cruell beating, and sharpe tozmetes. I beseeche the (blessyd Jesu) dely-

H. ij.

uer me

O Jesu celest. medice recordare laugoris, luoris, et doloris, quos in alto crucis patibulo leuast, passus es in oibus dilacerast me in suis quorū nullum in suo statu recte pmanerat: ita vt nullus dolor similis tuo dolori inueniretur: q: a plāra pēss vsq; ad verticē capitis non fuit in te sanitas. Tunc quasi oīs dolorū immemor patri pro inimicis exorasti, dicens: Pater ignosce illis, qd nesciunt quid faciunt. Per hanc miam, et ob memoriam illius doloris, concede, vt hec memoria passionis tue amarissime, sit omnium peccatorum meorū plenā remissio. Amen. Pater noster. Ave maria.

Oratio. lxxij.

O Jesu vera libertas angeloz paradys deliciarū. Memento terrois, et horrois, quos sustinebas, quando oēs simici tui, quasi leones ferocissimi, te circūsteterunt, & colaphisatōnibus, conspuitionib, vngulationib, ceterisq; inauditis penis te molestauerunt. Et per omnia verba contumeliosa, dira verbera, durissimāq; tormenta, et per penas, quib; te Dñe Jesu chris̃e, oēs inimici tui afflixerunt. De-

precor te, vt liberes me
ab oib⁹ inimicis meis
visibilib⁹ & inuisibilib⁹
et dones me sub ymbra
alarum tuarum, p^{re}st^one
salut^{is} et ne inuenire. A.
mē. Pater n^o. Ave ma.

Oratio quinta.

O Jesu speculū clari
tatis diuine: memē
to frōis et merōis quos
habuisti quādo nud⁹, et
miserabilis in cruce pe
pendisti: & oēs amici et
nori tui aduersum te ste
terunt & nullum conso
lātē inueniebas, sed so
lus modo dilectā zeni
tricem tuā in amaritu
dine aīe tibi fidelissime
affātē: quā dilecto dis
cipulo tuo cōmendasti,
dicens, Mulier, ecce fi
li⁹ tu⁹: & ad discipulū,
Ecce mater tua. Rogo
te p^{re} p^{re} Jesu p^{re} gladiū do
loris, q^{uod} tunc ei⁹ aīa p^{re}
transiuit, vt cōpatiari
mibi in oib⁹ tribulatio
nibus et afflictionibus
meis corporalib⁹, & spi
ritualib⁹: & da mibi cō
solationē in oī tribula
tiōis tpe. Amē. Pater
Aue. **O**ratio .vi.

O Jesu rex amabilis,
& amice cor^{dis} deide
rabilis: memento illius
meroris: quem habuisti
qū in speculo serenissi
me maiestatis tue cōspe
xisti p^{re}destinationē ele
ctor^{um}, p^{re} merita tue pas
sionis saluadorū, & rep
bationē malorū & multū

uer me from al min enemyes bodely and
ghostely, and gyue me grace to haue the
defence & p^{re}tection of helthe euerlastyng
agaynst them, vnder the shadowe of thy
wynges. So be it. Our father. Hayle.
O The sixth prayer.

O Jesu myrrour of the diuine clere
nes, haue mynde of that dzead and
heuyne (whiche thou haddest) whā thou
hangedst naked & miserable on the crosse
& al thy frendes and acquayntaūce stode
agaynst the, and foudest conforzte of none
but onely thy most loupng mother, sayth
fully standyng by the with great bytter
nes of herte, whom thou dyddest betake
to thy welbeloued discipule, sayenge: Lo
woman thy sonne. And lykewyse to the
discipule. Lo thy mother. I beseeche y^e ble
sed Jesu, by the swerde of sorowe, that
than perced her herte, to haue compassi
on on me in all my troubles, and afflicti
ons bodelye and ghostelye, and gyue me
conforzte in all tyme of tribulation. So
be it. Our father. Hayle Mary.

O The .viij. prayer.

O Jesu, kynge moste moztly to be lo
ued, and frende most to be desyred.
Haue mynde of y^e sorowe y^e thou haddest
whan thou beheldest in y^e myrrour of thy
moste clere maiestie, the p^{re}destinacion of
al thy chosen soules, that shulde be saued
by the merite of thy passion. For mynde
of the depnes of thy great mercy, whiche
thou

The. x. lxxx.

thou haddest vpon vs losse & desperate synners, and namely for the greate mer-
cy, whiche thou shewedste to the these /
that honge on thy ryght syde, sayenge
thus. This day thou shalt be wth me in pa-
radise. I pray the (benigne Iesu) to shew
thy mercy on me in the houre of my dea-
the. So be it. Our father. Hayle.

The. vii. prayer.

O Iesu well of endles pyte, þ^y saydest
On the Crosse of thy passion by in-
ward affection of loue, I thirst, that is
to say, þ^y helth of mānes soule. for minde
of this blessed desire, I beseeche þ^y benigne
Iesu, kyndle our desyre to euery good &
perkyte worke: the thyrste of concupiscence,
& burnyng of al worthy loue i vs vtterly
kole & extēguythe. So be it. Our. Hayle.

The. viii. prayer.

O Iesu swetnes of hertes, and gostly
plesure of soules, I beseeche the for
the bytternes of the apsel and galle, that
thou tasted and suffered for vs at þ^y hour
of thy deathe, graunte, that we may wor-
thely receyue thy moste blessed body and
bloude for the remedy of our synnes, and
conforte of our soules. So be it.

Our father. Hayle Mary.

The. ix. prayer.

O Iesu royall strengthe, and ghostly
i^op: haue mynde of the anguyshes
and greate sorowes that thou suffered,
whā thou cryed to thy father wth a mygh-
tye

h. iij.

tudinē dānādoū: ⁊ per
abyssus miserationis sue
qua nos p^{er}dit ⁊ deli-
p^{er} p^{er} dōū r^uc cōsolu-
ist: ⁊ p^{er}cipue quas latro-
ni i cruce exhibuisti o-
cēs: hodie mecum eris i
paradiso. Rogo te pie
Iesu, vt facias mecum
miam tuā in hora mortis
mee. Amen. pater n^r.
Aue.

Oratio. vii.

O Iesu fōs exhauste
pietatis, q^uer intimo
dilectionis affectu i cru-
ce dixisti: furio scilicet
humani g^ris: accende
q^us n^rm desiderium ad
omne opus p^{er}fectum, ⁊ si-
tim carnalis concupis-
centie. ⁊ estus mundane
dilectionis i nobis pe-
nit^r refrigera et extin-
gue. pater. Aue maria.

Oratio. viii.

O Iesu dulcedo cor-
dium: ingen^rq^u sua-
uitatis m^ritum, p^{er} ama-
ritudinē aceri, et fellis
quā pro nobis sustinu-
isti, ⁊ degustasti in hora
mortis tue, cōcede no-
bis corpus et sanguinē
tuum digne p^{er}cipere ad
remedium et consolati-
onem animarum nostra-
rum. Amen. pater n^r.
Aue Maria.

Oratio. ix.

O Iesu regalis virt^r
inabilisq^u mentalis:
memento doloris ⁊ an-
gustie, quos passus es

quādo p̄e mortis amaritudine, ⁊ iudeorū insultratione cum magna voce te a deo p̄fere dēre licitū, clamasti dicens Deus meus, deus meus v̄r quid dereliquisti me? Per hanc angustia p̄e cor te vt in angustis mortis nostrē, ne derelinquas nos Deus noster. Amen. Pater n̄r. Ave Maria.

Oratio. x.

O Jesu Alpha, et oo, via, vita, et virtus in omni medio: recordare quod a summo capitis vsq; ad plantam pedis te p nobis in aqua passionis dimeruisti: propter latitudinem et magnitudinem vulnerum tuorum doce me per verā charitatem lacum mandatum tuum nimis in peccatis dimersum. Amen. Pater noster.

Oratio. xi.

O Jesu abyssus profundissime misericordie, rogo te propter profunditatem vulnerū tuorum, que transferunt carnem tuam, medullas ossium ac viscera tuorum, vt me submersus in peccatis emergas: ⁊ abscondas in foraminibus vulnerum tuorum a facie ire tue Domine, donec pertransseat furor tuus. Amen. Pater n̄r. Ave Maria.

Oratio. xii.

type voyce, what for the bytternes of thy deathe; and also for the scornynge of the Jewes, sayenge thus: O my god, why hast thou forsaken me: By this paynfull angurthe forsake nat vs in þ angurthes of our deathe, our blessed god. So be it. Our father. Hail Mary.

The. x. prayer.

O Jesu beginning, ⁊ ende, way, lyfe, and verue in euery mane, haue minde, that fro the toppe of thy beade, vnto the soles of thy feete, thou suffredist for vs; to be drownded in the water of thy paynfull passion. If o mynde of this great paines, and maner for the depenes and wydenes of thy woundes: I beseeche the blessed Jesu, teache me the large precept and commaundment of loue, whiche am drownded al in foule synne. So be it. Our father, whiche arte. Hail Mary.

The. xi. prayer.

O Jesu depnes of endles mercy, I beseeche the for the depenes of thy woundes, that wente throughe thy tender fleshe and thy bowelles, and the maner of thy bones, that thou bōnehause to drawe me out, beyng drownded in the depenes of synne, and hyde me euer after in the holes of thy woundes, from the face of thy wrathe, vnto the tyme Loipe that thy dreadfull fury be passed. So be it. Our father. Hail Mary.

The. xii. prayer.

O Jesu

The. x. oos.

O Jesu my pryncer of truth, token of
vntie, and sure bonde of charitie.
Haue mynde of thyne innumerable pay-
nes & woundes, wch the whiche from the toppe
of thy head, to the soole of the foote, thou
wast wounded, and of the wycked Iewes
thou wast all to come and rente, and all
thy body made redde with thy most holy
blonde, the whiche greate sorowe (blessed
Jesu) in thy cleane vyrgins bodye thou
sufferedst. what myghtest thou do more
for vs, than thou dydest? Therefore (be-
nigne Jesu) for the minde of this passion
wryte all thy woundes in my herte with
thy moste precyous blonde, that I maye
both rede in them thy dyede and thy loue.
And that I maye still contynue in pray-
sunge and thankinge the to my lyues ende.
So be it. Our father. Hail Mary.

The. xiiij. prayer.

O Jesu, most myghty lron, kynge im-
mortal, and most victorious. Haue
mynde of the sorowe that thou sufferedst,
whan all the holders of thy wycked bodye
saped the vnterly: & than thou enclining
thyne head, saydest thus. It is all done.
For my woundes shal be angurthe and sorowe.
Haue mynde of this, whan thy soule in the
laste tormentacion departed of
my breath, shal be angurthe and troubled.
So be it. Our father. Hail Mary.

The. xliij. prayer.

O Jesu, most myghty lron, kynge im-
mortal, and most victorious. Haue
mynde of the sorowe that thou sufferedst,
whan all the holders of thy wycked bodye
saped the vnterly: & than thou enclining
thyne head, saydest thus. It is all done.
For my woundes shal be angurthe and sorowe.
Haue mynde of this, whan thy soule in the
laste tormentacion departed of
my breath, shal be angurthe and troubled.
So be it. Our father. Hail Mary.

O Jesu veritatis spe-
culum, caritatis lig-
num, & charitatis vincu-
lum memero. Innumera-
rabiliū vulnerū tuorū
quib⁹ a summo ca-
pitū vsq; ad imū pe-
dis vulnerat⁹ fuisti, et
ab impijs iudeis lace-
ratus fuisti, & sanctissi-
mo sanguine tuo rubri-
catus: quā magnitudi-
nez doloris in virginea
carne tua persulisti pro
nobis pie Jesu. Quid
ultra facere debuisti,
quā non fecisti? Scribe
quēso pie Jesu ofa vul-
nera tua in corde meo
preciosissimo sanguine
tuo, vt in illis legā do-
lorem et amorem tuum:
vt ingratarum actione
vsq; in finem vitę meę
fugiter perseuerem. A-
men. Pater noster. Ave
Maria.

Oratio. xliij.

O Jesu leo fortissime
O rex immortalis, & in-
uictissime. Memento
doloris quem passus es
cum omnes vires cor-
pis et corporis tui pe-
nitius defecerant, et in-
clinato capite (Consu-
matum est) dixisti. Per
hanc angustiam et dolo-
rem miserere mei, cum
angustia mea in vltima co-
nsumatione exitus spi-
ritus mei anxiosa fue-
rit, et conturbata.
Amen. Pater noster.
Ave Maria.

Oratio. xliij.

O Jesu vnigenite patris, splendor & figura substantie eius, meo illius obire commendacionis, qua patri spiritus commendasti: precens. Pater in manus tuas commendo spiritum meum. Et lacerato corpore, & rupto corde, cum valido clamore patefactis visceribus mie tue pro nobis redimendis expirasti. Per hanc preciosam mortem tuam deprecor te rex scilicet domini, conforta me ad resistendum diabolo, mundo, & carni: ut mortuus tibi viuam, & in nouissima hora exieris mei suscipe ad te reuertentem spiritum meum exulem et peregrinum. Amen. Pater noster. Ave

Oratio. xv.

O Jesu vitæ vera & fecunda. Memoro superfluentis et abundantis effusionis sanguinis tui quem tu sicut de botro expresso copiose effudisti, quando in cruce crucifixus solus calcasti. Et ex lancea militari percussione nobis sanguinem et aquam propinasti, ita ut pauca vel minima gutta in te remaneret, & de me quasi myrrhe facilius in altum suspensus fuisset: & delicato caro tua euaniuit, & liquor viscerum tuorum exaruit, medulla ossium tuorum es-

O Jesu, the onely begotten sonne of almyghty god the father, & brightnes and figure of his godly substance. Haue mynde of that entier commendation in whiche thou dydst commende thy spirite in to the handes of thy father: & with a tozney body and broken herte, theyng to vs for our raunsome, the bowels of thy mercy, for thy redemyng of vs dydst geue by thy breathe. For mynde of thy precious deathe, I beseeche the (kyng of sayntes) comforte me to withstande the fende, the world & my fleshe, & I may be deade to the world, and lyuyng ghostly towards the. And in the laste houre of my departyng fro this world receyue my soule comyng to the, whiche in this lyfe is an outlawe and a pylgryme. So be it. Our father. Hail,

The. xv. prayer.

O Jesu, very true & plentifully byne. Haue mynde of the moste exceeding and abundaunt effusion of blode, & thou sheddydst moste plentifully, as if it had ben crused out of a type cluster of grapes whan thou vpon the Crosse dydst treade that presse alone, & gauest vs drinke both bloude and water out of thy syde, beinge perced with a knyghtes speare: so that in all thy body was nat leste a drop of bloune of water. Than at thy last lyke a bundle of myrrour thou wast hanged on the crosse on hygge, where thy tendre fleshe waxed wanne, the lycour of thy bowels, and the marye

The. xlv. oos.

marpe of thy bones was dyed bype. for mynde of this thy moſte bytter paſſion, (ſwete Jeſu) wounde my herte, that the water of repentaunce and teares of loue may be my foote bothe nyght and daye. And good Jeſu turne me hole to the: that my herte may be euer to the a dwellynge place, and that my lypynge may be euer pleaſant & acceptable. And that the ende of my lyfe may be ſo tōmendable, that I may ppetually deſerue to praiſe the with al thy ſayntes in blyſſe. So be it. Our ſa- ther. Haple Mary. I beleue in god.

marcuſt. Per hāc ama-
riſſimā paſſionē tuā
precioſi ſanguinis tui
effuſionē. O dulcis Je-
ſu vulnera cor meū vt
penitentie & amoris la-
crime ſint mihi panes
die ac nocte, & conuer-
te me totaliter ad te, vt
cor meū tibi perpetuo
ſit habitatio. Et con-
uerſatio mea tibi plac-
ta ſemper, ac finis vite
me ita laudabile vt poſt
huius vite terminum te
merear laudare cuz om-
nibus ſanctis tuo ſecū-
ternam. Amen.
Pater nſ. Ave. Credo.

¶ Here after foloweth the ſeuē peni-
tenciall Pſalmes.

Why that theſe. vii. Pſalmes ſolowynge are called
penitenciall, and be cheifely noted aboue other, the cōmon
opinion and mynde of many wyters is and hath bene, that
the kynge and prophete Dauid compuncte and ſtryken
with hartye repentaunce of his greuous adulterye cōm-
mitted with Berſabe, and the deteſtable murder of Arie her
huſbande, beyng his knyght and ſeruaunt (after he was admoniſhed by
Nathan the prophete of god) ſhulde make them ſpecially to declare his
inwarde ſorowe, and depe contricion that he toke for the ſame: but whe-
ther it were done vpon that occaſion or nat, that I referre to the iudge-
mente of other, becauſe that in the pſalter they ſtande nat together or-
derly: yet this is very certayne, that they may well and of good congru-
ence be called penitenciall, for ſo muche as penance in them is ſo dely-
gerly, often, and manifeſtly treated, repeted, and commended, as in
the ſelfe pſalmes eaſely perceyued.

Anty. Remember nat.

An. Ne reminiscar ſe.

The

O Jesu vnigenite patris, splendor & figura substantie eius, memeto illius obire commendacionis, qua patri spiritus commendasti: precens. Pater in manus tuas commendo spiritum meum. Et lacerato corpore, & rupto corde, cum valido clamore patefactis visceribus mie tue pro nobis redimedis expirasti. Per hanc preciam mortem tuam deprecor te rex scdorum, conforta me ad resistendum diabolo, mundo, & carni: ut mortuus tibi viuam, & in nouissima hora exieris mei suscipe ad te reuertentem spiritum meum exulem et peregrinum. Amen. Pater noster. Ave

Oratio. xv.

O Jesu viri vera & fecunda. Memeto superfluentis et abundantis effusionis sanguinis tui quem tu sicut de botro expresso copiose effudisti, quando in cruce cruculatus solus calcasti. Et ex lancea militari percussio latere nobis sanguinem et aquam propinasti, ita ut pauca vel minima gutta in te remaneret, & de me quasi myrrhe fasciculus in altum suspensus fuisset: & delicato calice tua euauit, & liquor viscerum tuorum exaruit, medulla ossium tuorum e-

O Jesu, the onely begotten sonne of almyghty god the father, & brightnes and figure of his godly substance. Haue mynde of that entier comendation in whiche thou dydst comennde thy spirite in to the handes of thy father: & with a tozney body and broken herte, shewyng to vs for our ransome, the bowels of thy mercy, for thy redempcyng of vs dydst gyue vp thy bzeathe. For mynde of thy precyous deathe, I beseeche the (kyng of sayntes) confort me to withstande the fende, the world & my fleshe, & I may be deade to the world, and lyuyng ghostly towarde the. And in the laste houre of my departyng fro this worlde receyue my soule comyng to the, whiche in this lyfe is an outlawe and a pylgryme. So be it. Our father. Hail,

The. xv. prayer.

O Jesu, very true & plentifully byne. Haue mynde of the moste exceeding and abundaunt effusion of blode, & thou sheddyst moste plentifully, as if it had ben crushyd out of a tyepe cluster of grapes whan thou vpon the Crosse dydst treade that presse alone, & gauest vs drinke both bloude and water out of thy syde, beinge perced with a knyghtes speare: so that in all thy body was nat lesse a drop of blode of water. Than at thy last lyke a bundle of nutre thou wast haged on the crosse on hyghe, where thy tendinge fleshe waxed wanne, the lycour of thy bowels, and the

marve

marpe of thy bones was dyed bype. for mynde of this thy moſte bytter paſſion, (ſwete Jeſu) wounde my herte, that the water of repentaunce and teares of loue may be my foote bothe nyght and daye. And good Jeſu turne me hole to the: that my herte may be euer to the a dwellynge place, and that my lypynge may be euer pleaſaunt & acceptable. And that the ende of my lyfe may be ſo tōmendable, that I may ppetually deſerue to praife the with al thy ſayntes in blyſſe. So be it. Our ſa- ther. Haple Mary. I beleue in god.

marcuſt. Per hāc ama- riſſimam paſſionē tuāz p̄cioſi ſanguinis tui effuſionē (O dulcis Je- ſu) vulnera cor meuz vt penitentie ⁊ amoris la- chryme ſint mihi panes die ac nocte, ⁊ conuer- te me totaliter ad te, vt cor meuz tibi perpetuo ſit habitatione. Et con- uerſatio mea tibi plac- ta ſemper, ac finis vite me ſta laudabile vt poſt huius vite terminum te merear laudare cum om- nibus ſanctis tuiſine- ternam. Amen.
Pater nſ. Ave. Credo.

Here after ſoloweth the ſeuē peni- tenciall Pſalmes.

Why that theſe. vii. Pſalmes ſolowynge are called penitenciall, and be cheifely noted aboue other, the cōmon opinion and mynde of many myſters is and hath bene, that the kynge and prophete Dauid compuncte and ſtricken with hartre repentaunce of his greuous adulterye cōm- pacted with Berſabe, and the deteſtable murder of Urre her huſbande, beyng his knyght and ſeruaunt (after he was admoniſhed by Nathan the prophete of god) ſhulde make them ſpecially to declare his inwarde ſorrowe, and depe contricion that he toke for the ſame: but whe- ther it were done vpon that occaſion or nat, that I referre to the iudge- mente of other, becauſe that in the Pſalter they ſtande nat together or- derly: yet this is very certayne, that they may well and of good congru- ence be called penitenciall, for ſo muche as penaunce in them is ſo dyly- gently, often, and manifeſtly treated, repeted, and commended, as in the ſelfe Pſalmes eaſely perceyued.

Anty. Remembze nat.

An. Ne remiſſcar ſo.

The

The seuen Psalmes.

The. vij. Psalme.

Psalmus. vi.

Domine ne in furore tuo arguas me: neque in ira tua corripias me.

Miserere mei Domine: quoniam infirmus sum, sana me dñe quoniam conturbata sunt ossa mea.

Et anima mea turbata est valde: sed tu domine visquequo.

Conuertere domine et eripe animam meam: saluum me fac propter misericordiam tuam.

Quoniam non est in morte: qui memor sit tui in inferno, aut quis confitebitur tibi.

Laboraui in gemitu meo, lauabo per singulas noctes lectum meum: lacrimis meis stratum meum rigabo.

Turbatus est a furore oculus meus: inueteraui inter omnes inimicos meos.

Discedite a me omnes qui operamini iniquitatem: quoniam exaudivit dominus vocem fletus mei.

Exaudivit dominus deprecationem meam: domine minus orationem meam suscepit.

Erubescant et conturbentur, vehementer omnes inimici mei: conuertantur et erubescant valde velociter.

Gloria patri et filio: et spiritui sancto.

Sicut erat in principio: et nunc et semper: et in secula seculorum. Amen.



The rebuke me not in thy fury: neither chasten thou me in thine anger.

Have mercye on me Lord, for I am sycke: heale me Lord, for my bones are brused.

And my soule is very sore troubled: but how longe lord.

Turne the lord and deliuer my soule: saue me for thy mercye.

For there is none in death that hath minde of thee: in hel, who wyll knowledg the.

I haue laboured in my sorowe, I shall euery nyght washe my bedde, with teares: shall I weate the place where I lye.

My eye is troubled w th wodnes: I haue waten olde amon ge al myne enemyes.

Auoide from me al ye that worke wyckednes: for the lord hath harbe the noyse of my wepyng.

The Lord hath hearde my prayer: the lord hath hearde my petition.

Let all myne enemyes be ashamed and confounded: let them be ashamed, and confounded very quykely.

Glorie be to the father, to the sonne, and to the holy ghost.

As it was in the begynnyng: as it is now, and euer shalbe. So be it.

The

The. xxxi. psalme.

Blessed are they, whose iniquities be forgiven: and whose synnes be couered.

Blessed is the man, to whom god shall nat impute synne: neyther in his spyrite is discepte.

Hoz I haue holden me styll, my bones haue waren old, whylst I cryed al ð day.

Hoz day and nyght hath thyn hande be imbурdened vpon me: I was touned in my trouble, whylite my backe bone was stycken.

I haue made my faulte knowen to the: and haue nat hyd myn vnrightrousnes.

I sayde, I shall confesse myne vnrightrousnes agaynst my selfe to the lord, and thou hast rempted the wyckednes of my synne.

Hoz that shall euery holy persone praye vnto the, in tyme conuenient.

Deu erthcles in the surrouding of many waters, they shal nat approche vnto hy.

Thou arte my refuge from tribulation that hath enclosed me: my ioye, deliuer me from them that compasse me.

I shall gyue the vnderstandynge, and shal enstruce the in the way that ð shalt go, I shall fasten myne eyes vpon the.

Be ye nat made as the horse and ð mule in whom is none vnderstandynge.

Bynde the mouthes of them in stables and byddles, ð wyll nat drawe vnto the.

Many are the plagis of synners: but hym

Psalmus. xxxi.

Bati quorum remissi sunt iniquitates et quorum tecta sunt peccata.

Beatus vir cui non imputauit Dominus peccatum: nec est in spiritu eius dolus.

Quoniam tacui: inueterauerunt ossa mea: dum clamarem tota die.

Quoniam die ac nocte grauata est super me manus tua: conuersus: super in erumpna mea dum configitur spina.

Delicatus meus cognitus tibi feci: et in iniquitatem meam non abscondi.

Proximi confitebor: auersum me in iudicium meum Domino: et tu remisisti impietatem peccati mei.

Pro hac orabit ad te omnis sanctus: in tempore oportuno.

Ceruatamen in diluio aquarum multarum: ad cuius appropinquum.

Tu es refugium meum a tribulatione, que circumdedit me, exultatio mea erue mea circumdantibus me.

Intellectum tibi dabo et instrua te: in via hac qua gradiaris firmabo super te oculos meos.

Olite fieri sicut equus et mulus in quibus non est intellectus.

In ebamo et freno maxillas eorum constriges qui non appropinquabit ad te.

Multa flagella percutio

sperantem aut in domi
no: misericordia circumdabit.

Netamini in domino, et
exultate iusti: et gloria
mini oēs recti corde.

Gloria patri et filio: et
spiritui sancto.

Sicut erat in principio
et nunc et semper. etc.

Psalms. xxxvii.

Domine ne in furore

tuo arguas me: ne

quia ira tua corripas me.

Quia sagitte tue infixæ

sunt mihi: et confirmasti

super me manum tuam.

Non est sanitas in car

ne mea a facie ire tue:

non est pax ossibus meis:

a facie peccatorum meorum.

Quia iniquitates mee super

gressu sunt caput meum:

et sicut onus graue gra

uate sunt super me.

Putruerunt et corrupte

sunt cicatrices mee: a

facie in sapientie mee.

Miser factus sum et cur

uatus sum usque in fines

tota die constitutus in

grediebar.

Quia lumbi mei impleti

sunt illusionibus: et non est

sanitas in carne mea.

Afflictus sum et humili

atus sum nimis: rugiebam

et gemitu cordis mei.

Domine ante te oculus meus

et gemitus meus: et non est absconditus.

Quia cor meum conturbatus est

dereliquit me virtus mea:

et lumen oculorum meorum

et ipsum non est mecum.

The seuen psalmes.

hym that trusteth in the lord, he shal co
passe with mercy.

Be gladde in the lord, and reioyse ye
righteous: and be ioyous all, that be by
right in herte.

Glorie be to the father, to the sonne, and
to the holy ghoste.

As it was at the begynnyng: as it is
nowe, and euer shalbe. So be it.

The. xxxvii. Psalm.

Iorde reproue me nat in thy furie
neither in thyn anger correcte thou me

For thyn arrowes are fastened in me:

Upon me haste thou enforced thyn hand

There is no helthe in my fleshe, in re

garde of thy wrath is there no rest in my

bones, because of my synnes.

For myne iniquities are ouer passed

myne heade, and are layde vpon me as

an heuy burden.

My woundes haue putrefied and festie

red, by reason of my folyshenes.

I am made wretched & crooked vnto the

ende: all day dyd I go sorrowfully.

For my loynes are full of illusions: and

there is no helthe in my fleshe.

I am soze afflicted and brought lowe: I

dyd roze out for the sorrow of myne herte.

Lorde before the is all my desyre: & my

mournynge is nat hydden from the.

Myn herte is troubled, my strength hath

lefte me: and the syght of myne eyes, and

the very same is nat with me.

The seuen psolmees.

My frendes and my neyghbours dyete together, and stode agaynst me.

And they that were next me, stode farre of: and they that layde wayte for my lyfe set vpon me.

And they that sought for me, spake euyl vnto me: vanyties and disceytes they imagined all daye.

But I, as one beyng deafe, dyd nat here and as one that were dombe, nat openyng my mouth.

And I was made as a man nat hearynge: and haupyng no countrecheokes in his mouth.

For in the Lorde haue I trusted: thou wylte heare me my lorde god.

For I haue sayde, least any tyme myne enemyes tryumphe vpon me: and whylst my feete slyde, they spake great thynges agaynst me.

For I am prepared vnto the whyppes: and my dolour is alwayes in my syghte.

For I shall confesse myn vngodlynnes: and shall take thoughte for my synne.

But myne enemyes lyue, and are made strong ouer me: and they are multiplied, whiche hated me vniustly.

They that requite euyl for good, detracted me: because I folowed goodnes.

Forake me nat, o lorde my god: neither departe thou from me.

Intende towarde my helpe, o lorde god my helthe.

Amici mei et primi mei: aduersum me appropinquauerunt et steterunt. Et qui iuxta me erant de longe steterunt, et vim faciebant, qui querebant animam meam.

Et qui inquitabant mala mihi locuti sunt: vanitates, et dolos cotidie meditabantur.

Ego autem tanquam surdus non audiebam: et sicut mutus non aperieui os suum.

Et factus sum sicut homo non audiens: et non habes in ore tuo redargutiones.

Quoniam in te domine speraui, tu exaudi me domine deus meus.

Quia dixi nequando supergaudeat mihi inimici mei: et dum commouetur pedes mei super me magna locuti sunt.

Quoniam ego flagella paratus sum: et dolor meus in conspectu tuo semper.

Quoniam iniquitatem meam annuntiabo: et cogitabo pro peccato meo.

Inimici autem mei vniuersi et confirmati sunt super me et multiplicati sunt, qui oderunt me inique.

Qui retribuunt mala pro bonis, detrahebant mihi: quoniam sequebar bonitatem.

Ne derelinquas me domine deus meus: ne descefferis a me.

Intende in adiutorium meum: domine deus saluatoris mee.

The seven psalmes.

Gloria patri et filio: et spiritui sancto.

Sicut erat in principio, et nunc et semper: et in secula seculorum. Amen.

Miserere mei deus: secundum magnam misericordiam tuam. Et secundum multitudinem miserationum tuarum: dele iniquitatem meam. Amplius laua me ab iniquitate mea: et a peccato meo munda me.

Quia iniquitatem meam ago cognosco: et peccatum meum contra me est semper. Tibi soli peccavi et malum coram te feci: ut iustificeris in sermonibus tuis, et vincas cum iudicaris.

Ecce enim in iniquitatibus conceptus sum: et in peccatis concepit me mater mea.

Ecce enim veritatem dilexisti incerta: et occultis sapientie tue manifestasti michi.

Sperges me hyssopo, et mundabor: lavabis me, et super nivem dealbabor.

Audisti meo dabis gaudium et letitiam: et exultabunt ossa humiliata.

Averte faciem tuam a peccatis meis et omnes iniquitates meas dele.

Quia mundum crea in me deus: et spiritum rectum in novis in visceribus meis.

Ne aspernas me a facie

Gloria be to the father, to the sonne, and to the holy ghoſte.

As it was at the begynnynge: as it is nowe, and ever ſhalbe. So be it.

The .i. psalme.

Doe mercy vpon me (oh god) accordinge to thy great mercy.

And accordinge to the multitude of thy compassions, wype away myne iniquite. Waſhe me more from myne iniquitie: & cleanse me more from my synne.

Because I knoweledge myne iniquitie: and my synne is euer before myne eyes.

Corrupte the onely haue I synned, and haue done euill in thy syghte: that thou mayst be iustified in thy wordes, & vantage whan thou arte iudged.

Not I was begotten in wyckednes: and my mother conceived me in synne.

Not thou haste loued truthe, the vnknewen and secrete thyngs of thy wysedome haste thou vttered vnto me.

Sprynkle me lord with hyssope, and so shall I be cleane: thou shalt waſhe me, and than shall I be whyter than snowe.

Unto my hearyng shalt thou grue ioye and gladnes: and my wepkened bones shall be refreshed.

Turne thy face from my synnes: & wype away all my wyckednes.

A pure herte create in me (oh god) & an vpryght spirite make a newe withyn me.

Caste me nat away from thy face: & thy holy

The seuen Psalmes.

holy spirite take nat from me.

Bestore vnto me the gladnes of thy saluacion: and strengthen me with a pympall herre.

I wyll enstrucke the wycked, that they may knowe thy wayes: and the vngodly shalbe conuerted vnto the.

Delyuere me from bloudes (oh god) the god of my helthe: and my tongue shal exalte thy ryghtwysenes.

Lord open thou my lippes: and my mouthe shall shewe forth the thy prayse.

For if thou haddest despyred sacrifices, I had surely giuen it: but thou art lightest nat in burnt sacrifices.

A sacrifice to god is, a lowely spirite: a contrite and an humble herre thou shalt nat dispise (o god).

Deale gently of thy fauourable benedolence with Syon: that the walles of Hierusalem may be buylde agayne.

Than shalt thou accepte the sacrifice of ryghtwysenes, oblations and burnt offerynges: than shall they laye calues vpon thyne altare.

Glorie be to the father, to the sonne, and to the holy ghoste.

As it was in the begynnyng, as it is now, and euer shalbe. So be it.

The c. i. Psalm.

Ohde heare my prayer: and let my clamoure come vnto the.

Turne nat thy face fro me: whā soeuer I am

tua et spiritum sanctum tuum ne auferas a me.

Redde michi leticiam salutaris tui: et spiritum principali confirma me

Docebo iniquos vias tuas: et impij ad te conuerterentur.

Libera me de sanguinibus deus deus salutaris mee: et exultabit lingua mea iusticiam tuam.

Domine labia mea: aperies: et os meum annuntiet laudem tuam.

Quoniam si voluisses sacrificium dedissem: vix holocaustis non delectaberis.

Sacrificium deo spiritus contritus: cor contritum et humiliatum deus non despicies.

Benigne fac Domine in bona voluntate tua Syon: vt edificentur muri Hierusalem.

Tunc acceptabis sacrificium iusticie: oblationes et holocausta, tunc imponent super altare tuum vitulos.

Gloria patri et filio: et spiritui sancto.

Sicut erat in principio: et nunc et semper, et in secula seculorum. Amen.

Psalmus. c.

Domine exaudi orationem meam: et clamor meus ad te veniat.

Non auertas faciem tuam a me: in quacūq; die

The seuen psalmes.

tribuloꝝ inclina ad me
aurem tuam.

In quacunq; die inuo-
cauero te: velociter ex-
audi me.

Q̃z defeceruñt sicut fu-
m⁹ dies mei: ⁊ ossa mea
sicut cremiuꝝ aruerunt.

Perçuſſ⁹ suꝝ vt fenũꝝ ⁊
aruit cor meũ: q̃z oblit⁹
suꝝ comedet panẽ meũ

⁊ voce gemit⁹ mei: ad
hesit os meũz carni mee

S̃imil⁹ fact⁹ sum pelli-
cano solitudinis: ⁊ fac-
tus sum sicut nictico

⁊ rar in domicilio.
Vigilaui: ⁊ factus sum
sicut passer solitarius
in tecto.

Ota die exprobrauñt
mihi inimici mei: et qui
laudabãt me aduersum
me iurabant.

Q̃z cinerez tanq; panẽ
mãducabã: ⁊ potuꝝ meũ
cum steru miscebam.

⁊ facie ire indignatio-
nis tue: q̃a eleuans al-
lisisti me.

Dies mei sicut ymbria
declinauerunt: et ego si-
cut fenum arui.

Quãtũ dñe in eternũ
permanes: ⁊ memoriale
tuum in generatione et
generationem.

Quẽ exurgens Domine
misereris syon: quia
tempus miserendi eius
quia venit tempus.

Quoniam placuerunt
seruis tuis lapides ei⁹,
⁊ terre eius miseribun-
tur.

I am troubled, bowe thyne eare vnto me
In whatsoeuer day that I am troubled
heare me quickly.

For my dayes haue vanished as smoke
and my bones waxed drie as a fyrebrãde

I am stryken ⁊ my herte wythered lyke
haye: because I forgot to eate my bread

With the noyse of my mournynge: my
bone hath clouen to the fleshe.

I am made lyke vnto a pellycane of wil-
dernes: and am made lyke the nyght-ra-
uen in an house.

I haue walked: and am made lyke a spa-
rowe solitary in the rouse of an house.

All day byd myne enemyes rayle vpon
me: and they that prayled me, conspyred
agaynst me.

For I byd eate ashes as breade: and
mynghed my drynke with wepynge.

In regarde of thy wrathe and indigna-
tion, for thou takynge me vp diddest cast
me agaynst the grounde.

My dates haue faded as a shadowe, and
I haue wythered lyke haye.

But thou lord abydyst for euer: and thy
memoꝝyall is from one generacton vnto
another.

Thou lord arysinge shalte haue mercy
of syon: for it is tyme to haue mercy on
it, for the tyme cometh.

For the stones therof haue pleased thy
seruauntes: and they shall haue ruthe on
the grounde therof.

And

The seven psalmes.

And the people shall feare thy name, o
lorde: and all the kynges of the earthe
thy glozpe.

For the lorde hath buylded Syon: and
shalbe sene in his glozpe.

He hath regarded the speche of the hum
ble: and hath not dyspyled theyr prayer.

Let these thynges be wyrtten in another
generation: and the people that shall be
created shall prayse the lorde.

For he hath looked downe from hys
hyghe holy place: the lorde hath looked
downe from heuen vnto the earthe.

For to heare the waylynge of them that
be fettered: for to lose the sonnes of them
that were slayne.

That they shulde in Syon declare the
name of the lorde: and his prayse in Ie-
rusalem.

In assemblyng of people together: and
kynges for to serue the lorde.

He answered hym in the waye of hys
vertue: shewe vnto me the shorvenes of
my dayes.

Call me not backe in the myddes of my
dayes: in to the euerlastyngnes of thy pre

From the begynnyng thou lorde haste
layde the foundation of the earthe: & the
workes of thyn handes are the heuens.

They shall peryshe, but thou abydest:
and all shall ware olde as a garment.

And as a couerynge thou shalt chaunge
them, and they shall be changed: but thou

A. j.

arte

et timebunt gentes no
men tuum Domine: et
omnes reges terre glo
riam tuam.

Quia edificauit domi
nus Sion: et videbitur
in gloria sua.

Resperxit in orationem
humiliu: et non spre
uit precem eorum.

Scribantur hec in ge
neratione altera: et po
pulus qui creabitur lau
dabit dominum.

Quia prosperit de ex
celso sancto suo: domi
nus de Celo in terram
asperit.

Ut audiret gemitus
compeditorum: ut sol
ueret filios interemp
torum.

Ut annuncient in Si
on nomen Domini: et
laudem eius in Iheru
salem.

In conueniendo popu
los in vnum: et Reges
ut seruiant domino.

Respondit ei in via vir
fuitis sue: paucitate di
erum meorum, nuncia
michi.

De reuoces me in di
midio dierum meorum:
in generatione et gene
rationem anni tui.

Initio tu Domine ter
ram fundasti: et opera
manuu tuaru sunt celi.

Ipsi peribunt tu aut p
manes: et oēs sicut ve
stimentum veterascent.

Sicut opertoru mu
tabis eos, et mutabun

The seven Psalmes.

tur, tu autem idem ipse es,
et anni tui non defici-
ent.

Illis seruorum tuorum ha-
bitabunt: et semen eorum
in seculum dirigitur.

Gloria patri et filio: et
spiritui sancto.

Sicut erat in principio,
et nunc et semper: et in
secula seculorum. Amen.

Psalmus. c. cxxi.

De profundis cla-
maui ad te domine: do-
mine exaudi vocem me-
am.

Tant aures tue inten-
dentes: in vocem depre-
cationis mee.

Et iniquitates obser-
uaueris domine: domi-
ne, quis sustineat.

Quia apud te propitia-
tio est: et propter legem
tuam sustinui te domine.

Sustinuit anima mea
in verbo eius: sperauit
anima mea in domino.

A custodia matutina,
usque ad noctem: speret
Israel in domino.

Quia apud Dominum
misericordia: et copio-
sa apud eum redemptio.

Et ipse redimet Israel
ex omnibus iniquitati-
bus eius.

Gloria patri et filio: et
spiritui sancto.

Sicut erat in principio,
et nunc et semper: et in
secula seculorum. Amen.

Psalmus. c. cxi.

arte one and the same, and thy peres shall
not faile.

The sonnes of thy seruantes shall dwel
together: and they? seede shall be directed
for euer.

Glorie be to the father, to the sonne, and
to the holy ghoste,

As it was in the begynnynge, as it is
nowe, and euer shall be. So be it,

The cxxii. psalme.

From the deepe places, haue I cal-
led vnto the (oh lord) lord heare
my voyce.

Let thyn eares be intentife, to my voyce
of my prayer.

If thou (lord) wylte loke so straitly v-
pon synners, o lord, who shall abyde it:

But there is mercye with the: and by cause
of thy lawe, haue I abyden the, o lord.

My soule hath abyden in his worde: my
soule hath trusted in the lord

From the morning watche vnto night:
let Israel truste in the lord.

For with the lord there is mercye: and
his redemption is plentuous.

And he shall redeme Israel, from all the
iniquities of it.

Glorie be to the father, to the sonne, and
to the holy ghoste

As it was at the begynnynge, as it is
nowe, and euer shall be. So be it.

The cxxiii. psalme

Lord

The seven Psalmes.

Hearde heare my prayer, to thin ear;
perceue my desyre, for thy truthes
sake, heare me for thy ryghtuousnes.

And entre not in to iudgement with thy
seruaunt: for euery person lyupnge shall
not be iustified in thy syght.

For an enemye hath pursued my soule:
hathe brought lowe my lyfe in earthe.

He hath set me in darkenes, as þe deade
men of the worlde: and my spirite was
vexed, my herte troubled within me.

I haue bene myndefull of olde dayes, I
haue studied vpon al thy woꝝkes, and in
the dedes of thyne handes I muled.

I haue stretched forth the myn handes vn-
to the: my soule vnto the, as earthe with-
out water.

Hastly heare me, o lord: my spirite hath
fayled me.

Tourne not thy face from me: leste I be
lyke to men descendynge into a pytte.

Cause thy mercy to be harde of me bety-
mes: for in the haue I trusted.

Showe me the waye wherein I maye
walke: for vnto the haue I lyfte vpp my
mynde.

Delouer me from myne enemyes lord,
vnto the haue I fled: teache me to do thy
wyll, for thou arte my god.

Thy good spirite shall conduyte me in-
to the lade of ryghtfulnes: for thy names
sake lord thou shalt reuue me through
thyne equitye.

Domine exaudi ora-
tionem meā, aurib⁹
percipe obsecrationem
meam: in veritate tua,
exaudi me i tua iustitia.
Et non intres in iudi-
cium cū seruo tuo dñe: q̃
nō iustificabitur in cō-
spectu tuo oīs viuens.

Quia persecut⁹ est ini-
micus aīam meā: humili-
auit in terra virā meā
Collocauit me i obscū-
ris sicut mortuos secu-
li, et anxius est super
me spiritus meus, in me
turbatum est cor meū.

Memor fui dierū anti-
quorū meditat⁹ sū in oī-
b⁹ opib⁹ tuis, et in fact⁹
manū tuarū meditabar
Expandi manus meas
ad te: anima mea sicut
terra sine aqua tibi.

Velociter exaudi me
dñe: defecit spirit⁹ me⁹

Non auertas facies tu-
am a me: et similis ero
descendentibus in lacū
Audiam fac mihi ma-
ne misericordiam tuam
quia inte speraui.

Notam fac mihi viam
in qua ambulem: q̃a ad
te leuaui animā meam.

Ripe me de inimicis
meis dñe ad te confugi
doce me facere volūta-
tem tuam quia deus me
us es tu.

Spiritus tuus bonus
deducet me in terram
rectam: propter nomen
tuum Domine iustificā-
bis me in equitate tua.

I. ii.

Thou

The seuen Psalmes.

tur, tu autem idem ipse es,
et annus tui non defici-
ent.

His seruoz tuoz ha-
bitabunt: et semen eoru
in seculuz dirigerur.

Gloria patri et filio: et
spiritui sancto.

Sicut erat in principio,
et nunc et semper: et in
secula seculorum. Amen.

Psalmus. c. xxxi.

De profundis cla-
maui ad te dñe: do-
mine exaudi vocem me-
am.

Antares tue inten-
dentes: in vocem depre-
cationis mee.

Si iniquitates obser-
uaueris domine: domi-
ne, quis sustineat.

Quia apud te propitia-
tio est: et propter legem
tua sustinuit te domine.

Sustinuit anima mea
in verbo eius: sperauit
anima mea in domino.

A custodia matutina,
vsque ad noctem: speret
Israel in domino.

Quia apud Dominum
misericordia: et copio-
sa apud euz redemptio.

Et ipse redimet Israel
ex omnibus iniquitati-
bus eius.

Gloria patri et filio: et
spiritui sancto.

Sicut erat in principio,
et nunc et semper: et in
secula seculorum. Amen.

Psalmus. c. xlii.

arte one and the same, and thy peres shall
not faile.

The sonnes of thy seruantes shall dwel
together: and they? seede shall be directed
for euer.

Glorie be to the father. to the sonne, and
to the holy ghoste,

As it was in the begynnynge, as it is
nowe, and euer shall be. So be it,

The xxxiij. psalme.

From the deepe places, haue I cal-
led vnto the (oh lord) lord heare
my voyce.

Let thyn eares be intentife, to y voyce
of my prayer.

If thou (lord) wylte loke so straitly v-
pon synners, o lord, who shall abyde it:

But there is mercye with the: & bycause
of thy lawe, haue I abyden the, o lord.

My soule hath abyden in his worde: my
soule hath trusted in the lord

From the morning watche vnto night:
let Israel truste in the lord.

Eoz with the lord there is mercye: and
his redemption is plentuous.

And he shall redeme Israel, from all the
iniquities of it.

Glorie be to the father, to the sonne, and
to the holy ghoste

As it was at the begynnynge, as it is
nowe, and euer shall be. So be it.

The xlii. psalme

Lord

The seven Psalmes.

Hord heare my prayer, wth thin ear;
p^{er}ceue my desyre, for thy trouthes
sake, heare me for thy ryghtuousnes.

And entre not in to iudgement with thy
seruaunt: for euery person lyuynge shall
not be iustified in thy syght.

For an enemye hath pursued my soule:
hath brought lowe my lyfe in earthe.

He hath set me in darkenes, as \bar{p} deade
men of the worlde: and my spirite was
vexed, my herte troubled within me.

I haue bene myndefull of olde dayes, I
haue studied vpon al thy workes, and in
the dedes of thyne handes I mused.

I haue stretched forth the myn handes vn-
to the: my soule vnto the, as earthe with-
out water.

Hastly heare me, o lord: my spirite hath
sayled me.

Tourne not thy face from me: leste I be
lyke to men descendynge into a pytte.

Cause thy mercy to be harde of me bety-
mes: for in the haue I trusted.

Shewe me the waye wherein I maye
walke: for vnto the haue I lyfte vppe my
mynde.

Delpuer me from myne enemyes lord,
vnto the haue I fled: teache me to do thy
wyll, for thou arte my god.

Thy good spirite shall conduyte me in-
to the lade of ryghtfulnes: for thy names
sake lord thou shalt reuue me through
thyne equitie.

I.ij.

Thou

Domine exaudi ora-
tionem meā, aurib⁹
percipe obsecrationem
meam: in veritate tua,
exaudi me i tua iustitia.
Et non intres in iudi-
cium cū seruo tuo dñe: q^{ia}
nō iustificabitur in cō-
spectu tuo oīs viuens.

Quia persecut⁹ est ini-
micus aīam meā: humili-
auit in terra vitā meā
Collocauit me i obscu-
ris sicut mortuos seculi,
et anxius est super
me spiritus meus, in me
turbatum est cor meū.

Memor fui dierū anti-
quorū meditat⁹ sū in oī-
b⁹ opib⁹ tuis, et in factis
manū tuarū meditabar
Expandi manus meas
ad te: anima mea sicut
terra sine aqua tibi.

Uelociter exaudi me
dñe: defecit spirit⁹ me⁹

Non auertae facies tu-
am a me: et similis ero
descendentibus in lacū
Auditam fac mihi ma-
ne misericordiam tuam
quia inte speraui.

Notam fac mihi viam
in qua ambulem: q^{ia} ad
te leuaui animā meam.

Grīpe me de inimicis
meis dñe ad te confugi
doce me facere volūta-
tem tuam quia deus me-
us es tu.

Spiritus tuus bonus
deducet me in terram
rectam: propter nomen
tuum Domine iustificā-
bis me in equitate tua.

The seven Psalmes.

Aduces de tribulatione
animam meam: et in mi
sericordia tua dispdes
omnes inimicos meos.
Et pdes oēs qui tribu
lant animam meā quoniam
ego seruus tuus sum.

Gloria patri et filio: et
spiritui sancto.

Sicut erat in principio,
et nunc et semper: et in
secula seculorum. Amen.

Rememiscaris
Domine delicta nostra,
vel parentum nostrorum,
neque vindictam sumas
de peccatis nostris. Par
ce domine parce popu
lo tuo, quem redemisti
precioso sanguine tuo,
ne in eternum irascaris
nobis.

Sequitur hic quin
decim psalmi.

Domini cum tri
bularer clamaui: et
exaudivit me.

Domine libera animam
meam a labiis iniquis:
et a lingua dolosa.

Quid datur tibi aut quod
apponatur tibi: ad lin
guam dolosam.

Agite potentis acu
te: cum carbonibus des
solatorum.

Ne mihi, quia incolatus
meus prolongatus est,
habitavi cum habitanti
bus cedar: multum inco
la fuit anima mea.

Quia hi qui oderunt
pacem eram pacificus:
cum loquebar illis im
pugnabant me gratis.

Gloria patri et filio: et
spiritui sancto.

Thou shalt bringe my soule from trou
ble: and throughte thy mercye destroye all
myne enemyes.

And thou shalt destroye all that molest
my soule: for I am thy seruauant.

Glorie be to the father, to the sonne, and
to the holy ghoſte.

As it was at the begynnyng, as it is
nowe, and euer shalbe. So be it.

Anty. Remembze not, o, lord, the fault;
eyther of vs, or of our parentes, neyther
take thou vengeaunce on our synnes.

Spare (o lord) spare thy people, whiche
thou hast redemyd w thy precious blood
Be neuer moze angry with vs.

Here after foloweth the
xv. psalmes

The cxix. psalme

I cryed vnto the, lord when I was
in troubl: and he harde me.

O lord delpyer my soule from lyeng
lyppes: and from a disceytfull tongue.

What may be gyue the, or what may be
layde agaynst the: thou disceytfull tongue

The sharpe arrowes of the myghtye:
with hotte sparklyng cooles.

Wo is me, for my resting place is prolon
ged: I haue dwelled in the inhabitates
of Cedar: my soule was longe in exile.

I was peasyble wyth them that hated
peace: when I spake vnto them, they as
saulted me causeles.

Glorie be to the father, to the sonne, and
to the holy ghoſte.

As it

The seuen Psalmes.

As it was at the begynnyng, as it is
nowe, and euer shalbe. So be it.

The cxxv Psalm.

Lyfted vp myn eyes vnto þ hylles:
fro whes helpe shal come vnto me.
My helpe commeth from the lord: that
made heuen and earthe.

He shall nat suffre thy foote to slpype:
neyther shall he that kepeth the fall into
a slomber.

Lo he shall neyther fall a slepe noz slom-
ber: whiche kepeth Israel.

The lord kepeth the, the lord is thy de-
fence: more than thy ryght hande.

The sonne shall nat burne the by daye:
noz the mone by nyght.

The lord kepeth the from all euyl: the
lord kepeth eyn thy soule.

The lord kepeth thy goynge in and go-
ynge out: from this tyme forth and euer-
more.

Glory be to the father, to the sonne, and
to the holy ghoſte.

As it was in the begynnyng: as it is
nowe, and euer shalbe. So be it.

The cxxvi Psalm.

Reioyse in those thynges that we-
re sayde vnto me: we shall go into
the lordes house.

Our feete were standynge in thy gates:
o Hierusalem.

Hierusalem, which is buylded lyke a ci-
tie, whose participacion is within it selfe

Sicut erat in principi-
o, et nunc et semper: et
in secula seculorum.

Psalmus. c. xxv.

Euauit oculos me-
os in montes vnde
veniet auxilium michi.
Auxilium meum a Do-
mino: qui fecit celum et
terram.

Non det in commotio-
nem pedem tuum: neque
dormitet q̄ custodit te.
Ecce non dormitabit:
neque dormiet: qui cus-
todit Israel.

Dominus custodit te,
dominus protectio tua
super manum dexteram
tuam.

Per diem sol non vr et
te: neque luna per noc-
tem.

Dominus custodit te
ab omni malo: custodiat
animam tuam dominus
Dominus custodiat in-
troitum tuum, et exitum
tuum: ex hoc nunc et
vsque in seculum.

Gloria patri et filio: et
spiritui sancto.

Sicut erat in princi-
pio, et nunc et semper:
et in secula seculorum.

Psalmus. c. xxvi.

Etatus sum in his
que dicta sunt mihi
in domum Domini ibi-
mus.

Stantes erant pedes
nostri in atrijs tuis hic
Iherusalem.

Iherusalem que edifi-
catur vt ciuitas: cuius
participatio eius in se-
ipsum.

The. xv. Psalmes.

Illuc em̄ ascenderunt
tribus tribus dñi: testi-
moniu Israel ad confi-
tendum nomini domini
Q uia illic federunt fe-
des in iudicio: sedes su-
per domum Dauid.

Rogate que ad pacem
sunt Hierusalem: et a-
bundantia diligētib⁹ re-
A iat par in p̄tute tua,
et abundantia in turri-
bus tuis.

Propt̄ fratres meos: et
proximos meos: loque-
bar pacem de te.

Propter domū dñi dei
nostri: q̄siui bona tibi.

Gloria patri et filio: et
spiritui sancto.

Sicut erat in p̄ncipio,
et nunc et semper: et in
secula seculorū. Amen.

Psalmes. c. xxi.

Ad te leuaui oculos
meos: qui habitas
in celis.

Ecce sicut oculi seruo-
rum in manibus domi-
norū suorum.

Sicut oculi ancille in
manib⁹ domine sue: ita
oculi nostri ad dominū
Deum nostrum, donec
misereatur nostri.

Miserere n̄i dñe mise-
rere nostri: quia multus
repleti sumus despec-
tione.

Quia multum repleta
est anima nostra: oppro-
brium abundantibus et
despectio superbis.

Gloria patri et filio: et
spiritui sancto.

Exultet ascendens thet̄ybes, eyn
the t̄ybes of the lorde: the testimonie of
Israel to acknowledge the lordes name

Exultet satte the sytters in iudgement:
eyn the seate of the house of Dauid

Ray ye for the peace of Jerusalem: and
habundaunce is to them that loue the.

Let peace be made throught thy vertue:
and plentousnes in thy houses.

Exultet my brothers and kynredes sakes:

I prayed peace for the,

Exultet the house of our lorde god: I be-
sought good thynges for the.

Glorie be to the father, to the sonne, and
to the holy ghoſte.

As it was at the begynnynge: as it is
nowe, and euer shall be. So be it.

The. xxi. psalme.

Vnto the haue I lyfte by myne yres
o god: which inhabiteste the heuens.

Exultet lyke as the yres of seruaunt̄ wapt:
at the handes of thei⁹ maysters.

As the yres of an handmapden be vpon
her maysters: eyn so be our yres vpon
our lord god, vntyl he haue mercy on vs.

Haue mercy on vs, o lorde, haue mercye
on vs: for we are fulfylled with muche
vilenes.

Exultet our soule is fylled very muche: be-
ynge scorned of the p̄che, and despised of
the p̄oude.

Glorie be to the father, to the sonne, and
to the holy ghoſte.

As it

The. xlv. Psalmes.

As it was at the begynnynge: as it is now, and euer shalbe. So be it.

The. cxxv. Psalmie.

Excepte þ lozde had ben amonge vs (let Israel now speake) except the lozde had ben amonge vs.

When me rose against vs: peraduenture they might haue swallowed vs vp quicke

When they furpe was great agaynste vs: peraduenture water moughte haue souped vs vp.

Our soule hath passed ouer a ryuer: our soule peraduenture myght haue passed ouer a water intollerable.

Blessed be the lozde: whiche hathe nat suffered vs to be caught with theyr tethe

Our soule hath ben delpyered: eyn as a sparowe from the foulers snare.

The snare is woyn out: and we are delpyered.

Our helpe consisteth in the name of the lozde: whiche made heuen and earthe.

Glorie be to the father, to the sonne, and to the holy Ghoste.

As it was at the begynnynge, as it is now, and euer shalbe. So be it.

The. cxxvi. Psalmie.

They that truste in the Lozde as a mountayne of Syon: he shall neuer moze be moued, whiche inhabiteth Hierusalem.

Mountaines are in the circuite of it: and the lozde is in the circuite of his people:

Thiii. from

Sicut erat in principio et nunc et semper: et in secula seculorum. Amen.

Psalmus. c. xxv.

Nisi quia Dominus erat in nobis dicat nunc Israel: nisi quia dominus erat in nobis.

Cum exurgerent homines in nos: forte viros deglutissent nos.

Cum irasceretur furor eorum in nos: forsitan aqua absorbuisset nos.

Torrentem pertransiuit anima nostra: forsitan pertransisset anima nostra aquam intollerabilem.

Benedictus dominus: qui non dedit nos in captione dēribus eorum.

Anima nra sicut passer erepta est: de laqueo venantium.

Laqueus contritus est et nos liberati sumus.

Adiutorium nostrum in nomine Domini: qui fecit celum et terram.

Gloria patri et filio: et spiritui sancto.

Sicut erat in principio, et nunc et semper: et in secula seculorum. Amen.

Psalmus. c. xxvi.

Qui confidant in domino, sicut mons Syon: non commouebitur in eternum, qui habitat in hierusalem.

Montes i circuiū eius et Dominus in circu-

Itu populi sui: et hoc
nunc et vsque in seculum.
Quia non derelinquet
dominus virum pecca-
torum super sortem ius-
torum: et non erredant
iusti ad iniquitatem ma-
nus suas.

Bene fac Domine: bo-
nis et rectis corde.

Declinantes aurem in
obligationes adducet
Dominus cum operan-
tibus iniquitatem: pax
super Israel.

Gloria patri et filio: et
spiritui sancto.

Sicut erat in principio
et nunc et semper: et in
secula seculorum. Amē.

Conuertendo do-
minus captiuitates
Syon: facti sumus su-
cur consolati.

Tunc repletum est gau-
dio os nostrum: et lin-
gua nostra exultatione.

Tunc dicent inter gen-
tes: magnificauit Do-
minus facere cum eis.

Magnificauit Dominus
facere nobiscum: facti
sumus letantes.

Conuertere Domine
captiuitatem nostram:
sicut torrens in austro.

Qui seminant in lachri-
mis: in exultatione me-
tent.

Qui ibant et flebant
mittentes semina sua.

Qui veniunt autem veni-
ent cum exultatione por-
tantes manipulos suos.

Gloria patri et filio: et
spiritui sancto.

from this tyme forth and euermore.

Eoꝝ the Loꝝde shall nat leaue the rodde
of synners vpon the lotte of the iuste: lest
the iuste shulde extende theyꝝ handes vn
to synne.

Do well (o Loꝝde) to the good and vp-
ryght in herte.

But those that swarue, the Loꝝde shall
brynge in to bondes with them & woꝝke
wyckednes: peace be vpon Israel.

Gloꝝy be to the father, to the sonne, and
to the holy ghoſte.

As it was at the begynnynge & as it is
nowe, and euer shalbe. So be it.

The .xv. Psalm.

Whan the loꝝd turned the captiuite
of Syon: we were made gladde.

Whan was our mouthe fulfilled with
myꝝthe: and our tonge with ioyfulnes.

Whan shal they say among the gentyls:
the loꝝde hath done greatly foꝝ them.

The loꝝde hath done greatly foꝝ vs: we
are made ioyful.

Loꝝde conuerte our captiuitie: as a ry-
uer in the southe.

Whey that sowe with teares: shal reape
with gladnes.

Whey goynge forth the wente and wepte:
castynge theyꝝ sedes.

But comynge agayne, they shall come w
ioy: bearyng theyꝝ handes full of coꝝne.

Gloꝝy be to the father, to the sonne, and
to the holy ghoſte.

As it

The .xv. Psalmes.

As it was at the begynnyng: as it is now, and euer shalbe. So be it.

The .cxi. Psalm.

Excepte the lord haue buylded the house: they haue laboured in vaine whiche buylde it.

Excepte the lord haue kepte the Citie: he hath watched in vayne that kepeth it. It is in vayne for you to ryle befoze lyghte: aryle after your sittynge, ye that eate the bzeade of sorowe.

Whan he hath gyuen slepe to his welbeloued, loo: the herpytage of the Lord is chyldzen: the rewarde is the fruyte of the wombe.

As arrowes in the hande of the mighty so be the chyldzen of Smytters.

Blessed is the man, whiche fulfilled his desyre of the: he shal nat be cōfounded, whā he shal speake to his enemyes in the gate. O lord be to the father, to the sonne, and to the holy Ghost.

As it was at the begynnyng, as it is now, and euer shalbe. So be it.

The .cxvii. Psalm.

Blessed be all þe feare the lord: whiche walke in his wayes.

For thou shalt eate the labours of thyn handes: thou shalt be blessed, and well shalt thou be.

Thy wyfe as a plentuous vyne, in the sydes of thyn house.

Thy sonnes lyke the plantes of Olyue trees:

Sicut erat in principio, et nunc et semper: et in secula seculorum. Amen.

Psalmus .c. xvi.

Nisi dominus edifficauerit domum: in vanum laborauerunt, qui edificauerunt eam.

Nisi dominus custodierit ciuitatem: frustra vigilat, qui custodit eam.

Vanum est vobis ante lucem surgere: surgite postquam sederitis, qui manducatis panem doloris.

Quia dederit dilectis suis sompnum: ecce here ditas domini filij, merces fructus ventris.

Sicut sagitte in manu potentis, ita filij excusorum.

Beatus vir qui impleuit desiderium suum ex ipsis: non confundetur cum loquatur inimicis suis in porta.

Gloria patri et filio: et spiritui sancto.

Sicut erat in principio, et nunc et semper, et in secula seculorum, Amen.

Psalmus .c. xviii.

Bati omnes qui timent dominum: qui ambulant in viis eius.

Labores manuum tuarum quia manducabit: beatus eo: et bene tibi erit.

Propter tua sicut vitis abundans: in lateribus domus tue.

Sicut filij tui sicut nouelle

oliviarum: in circuitu
menle tue.

Ecce sic benedicetur
homo: qui timet domi-
num.

Benedicat tibi Domi-
nus ex Sion: et videas
bona Iherusalem omni-
bus diebus vite tue.

Et videas filios filio-
rum tuorum: pacem su-
per Iſrael.

Gloria patri et filio, et
spiritui sancto.

Sicut erat in principio,
et nunc et semper: et in
secula seculorum. Amen.

Psalmus. c. lxxv.

Sape expugnaue-
runt me a iuven-
tute mea: dicor nunc
Iſrael.

Sape expugnaverunt
me a iuventute mea: et
enim non potuerunt mi-
hi.

Supra dorsum meum
fabricauerunt peccato-
ris prolongauerunt in-
iquitatem suam.

Dominus iustus con-
cidit ceruices peccato-
rum: confundantur et
conuertantur retrorsus
omnes, qui oderunt Si-
on.

Sicut fenem tec-
torum: quod priusquam
euellatur eraruit.

De quo non impleuit
manum suam, qui metet
et sinum suum, qui ma-
nipulos colliget.

Et non dixerunt, qui
preteribant: benedictio
dñi super vos, bñdiximus
vobis in nomine dñi,

trees: all aboute thy table.

So thus shall a man be blessed: whiche
feareth the lord.

The lord of Syon blesse the: and that
thou maist see the goodnes of Iherusalem
all the dayes of thy lyfe.

And þ thou mayst see the chyldren of thy
chyldren: and peace vpon Iſrael.

Glozy be to the father, to the sonne, and
to the holy Ghoste.

As it was at the begynnynge: as it is
nowe, and euer shalbe. So be it.

The. cxxvii. Psalm.

Of tentynges haue they assayled me,
euyn from my youthe: let Iſrael
nowe tell it.

Of tentynges haue they assayled me, euyn
from my youthe: and yet coulde they nat
ouercome me.

Vpon my backe haue synners buylded:
they haue prolonged theyr wyckednes.

The ryghtuous lord shall cut a sundre
the neckes of synners: let al be conſorted
and tourned abacke, that hate Syon.

Let them be made as the thatche of
houses, that dyd wyther before it was
pulled vp.

Wherof he that shal mowe hath nat fyl-
led his hãde, nor he that shal gather glea-
nes, his bolome.

And they that passed by, sayde nat: the
blessinge of the lordelyght vpon you: we
do blesse you in the name of the lord.

Glorie.

The. xlv. Psalmes.

Glorie be to the father, to the sonne, and to the holy ghoſte.

As it was in the begynnynge: as it is nowe, and euer ſhalbe. So be it.

The. cxxix. Psalmes.

From the deepe places, haue I called vnto the (oh lord) Lord heare my voyce.

Let thyn eares be intentyſe, to the voyce of my prayer.

If thou (lord) wylte loke ſo ſtraytly vpon ſynnets: o lord, who ſhall abyde it?

But there is mercede with thee: becauſe of thy lawe, haue I abyden thee, o lord.

My ſoule hath abiden in his worde: my ſoule hath truſted in the Lord.

From the moornyng watche vnto night: let Iſrael truſte in the Lord.

For with the lord there is mercede: and his redempcyon is plentuous.

And he ſhall redeme Iſrael, from al the iniquities of it.

Glorie be to the father, to the ſonne, and to the holy Ghoſte.

As it was at the begynnynge: as it is nowe, and euer ſhalbe. So be it.

The. cxxix. Psalmes.

Lord my herte is nat exalted: neyther be myne eyes ſet alofte.

Neyther haue I walked in great thyngeſ: ne in meruayles aboue me.

If I dyd nat thinke me ſelf: but haue exalted my ſoule.

As the

Gloria patri et filio, et ſpiritus ſancto.

Sicut erat in principio, et nunc et ſemper: et in ſecula ſeculorum. Amen.

Psalmus. c. xxix.

De profundis clamaui ad te dñe: domine exaudi vocem meam.

Et ſicut aures tui intendentes: in vocem deprecationis mee.

Si iniquitates obseruaueris domine: domine, quis ſuſtinebit.

Quia apud te propitiatio eſt, et propter legem tuam ſuſtinui te domine.

Suſtinuit anima mea in verbo eius: ſperauit anima mea in domino.

Custodia matutina, vsq; ad noctem: ſperet Iſrael in domino.

Quia apud dominum miſericordia: et copioſa apud eum redemptio.

Et ipſe redimet Iſrael ex omnibus iniquitatibus eius.

Gloria patri et filio: et ſpiritus ſancto.

Sicut erat in principio, et nunc et ſemper: et in ſecula ſeculorum. Amen.

Psalmus. c. xxx.

Domine non eſt exaltatum cor meum: neq; elati ſunt oculi mei.

Neq; ambulauit in magnis: neq; in mirabilibus ſuper me.

Si non humiliter ſentebam: ſed exaltaui animam meam.

The .xv. Psalmes.

Sicut ablactatus est
super matre sua: ita re-
tributio in anima mea.
Speret Israel in domi-
no: ex hoc nunc et visq[ue]
in seculum.

Gloria patri et filio, et
spiritui sancto.

Sicut erat in pncipio,
et nunc et semper: et in
secula seculorū. Amen.

C Psalmus .c. lxxv.

Memento dñe Dauid:
et omnis mansuetudinis eius.

Sicut iurauit dño: vo-
tum vouit deo Jacob.

Si introiero in taber-
naculum domus mee: si
ascendero in lectū strati
mei.

Si dederō somnum o-
culis meis: et palpebris
meis dormitationem.

Et requiem temporibus
meis, donec inueniam
locum Domino: taber-
naculum deo Jacob.

Ecce audiuius eam
in Effrata: inuenimus
eam in campis silue.

Introibimus in taber-
naculum eius: adorabi-
mus in loco, vbi stete-
runt pedes eius.

Surge domine in requi-
em tuam: tu et Arche
sanctificationis tue.

Sacerdotes tui indu-
antur iusticiam: et sani-
cti tui exultent.

Propter David seruū
tuum: non auertas fa-
ciem Christi tui.

Inrauit dñs David ve-

As the chylde that is weaned from his
mother: so let my soule be rewarded.

Let Israel truste in the lozde: from this
tyme forth, and euermore.

Glorie be to the father, to the sonne, and
to the holy Ghoste.

As it was at the begynnynge: as it is
nowe, and euer halbe, So be it.

C The .cxxxv. Psalmes.

Mynde haue mynde of Dauid: and
of all his mekenes.

As he hath swozne to þe lozde: hath made
a vowe to the lozde of Jacob.

If I shall entre in to the tabernacle of
my house: if I shall ascende in to the bed
where I lye.

If I shall gyue slepe vnto myne eyes: &
slomberynge vnto myne eye lyddes.

And rest vnto the temptes of myn heade
vntyll I fynde a place for the lozde: a ta-
bernacle for the god of Jacob.

Nowe haue herde her in Effrata: we
founde her in the feldes of wodde.

We shall entre in to his tabernacle: we
shall worshyppe in the place where his
feete stode.

Aryse lozde in to the reste, thou and the
Arche of thy sanctification.

Let thy preestes do on iustyce, and thy
sayntes reioyse.

For thy seruaunte Dauides sake: turne
nat backe the face of thyne annoynted.

The lozde hath swozne truthe vnto Da-
uid,

The .xv. Psalm.

uid, and shal nat deceyue him: of þ fruite
of thy bellye shall I let one vpon þ seate.
If thy chyldren wyl kepe my testament
and my testimonies, those that I shall
teache them.

And they: sonnes wolde without ende
shall sit vpon thy seate.

For the lord hath chosen Sion: he hath
chosen it for his dwellynge place.

This is my testyng place for euermore:
here shall I dwell: for I haue chosen it
with blesyng.

The wydowe of it I shall blesse: the
poore people of it I shall fulfyll w bzeade.

I shall compas the preestes therof with
healthe: and the sayntes therof shall try-
umphe with gladnes.

Whyther shall I byyng þ hoyme of Da-
uid: I haue prepared a lanterne for myn
anoynted.

The enemyes of hym I shall cōpas with
confusion: vpon hym surely shall my san-
ctification shoythe.

Glozy be to the father, to the sonne, and
to the holy ghoſte.

As it was at the begynnyng: as it is
nowe, and euer shall be. So be it.

The c. xxxi. Psalm.

Beholde howe good & pleasaunt it is
for brethren to dwell together.

Lyke as opyntment in the heed, that dis-
cendeth in to the bearde, eyn the bearde
of Aaron.

ritatem, et non frustra-
bitur eū: de fructu ven-
tris tui ponam super se-
dem tuam.

Si custodierint filij tu-
i testamentum meū & te-
stimonis mea: hec que
docebo eos.

Et filij eorum vsque in
seculum, sedebant super
sedem tuam.

Quoniam elegit domi-
nus Sion: elegit eaz in
habitarie nem sibi.

Hec requies mea in se-
culum seculi: hic habi-
tabo quoniam elegi eaz.

Adum eius benedi-
cens benedicam: paupe-
res ei⁹ saturabo panib⁹.

Sacerdotes eius indu-
am salutari: & sancti ei⁹
exultatione exultabunt.

Illuc producam cornu
Dauid: parauit lucernaz
Christo meo.

Inimicos eius induaz
confusione: super ipsaz
autem efflozebit sancti-
ficatio mea.

Gloria patri et filio, et
spiritui sancto.

Sicut erat in principio,
et nunc et semper: et in
secula seculorum. Amē.

Psalmus .c. xxxi.

Ecce quam bonum:
& quam iocundum:
habitare fratres in vñ.

Sicut vnguentum in
capite: quod descendit
in barbaz barba aaron.

Whiche

The. xv. Psalmes.

Quod descendit in os
ram vestimenti eius: si-
cut ros hermon qui de-
scendit in montem syon.
Quoniam illic manda-
uit dominus benedicti-
onem et vitam usque in
seculum.

Gloria patri et filio: et
spiritui sancto.

Sicut erat in principio,
et nunc et semper: et in
secula seculorum. Amen.

Psalmus. cxxxi.

Ecce nunc benedi-
cite dominum: om-
nes serui domini.

Qui statis in domo do-
mini: in atrijs domus
dei nostri.

In noctibus extollite
manus vestras in sanc-
ta: et benedicite domi-
num.

Benedicat te dominus
ex syon: qui fecit ces-
lum et terram.

Gloria patri et filio, et
spiritui sancto.

Sicut erat in principio,
et nunc et semper: et in
secula seculorum. Amē.

Ne reminiscaris
domine delicta nostra,
vel parentum nostrorum:
neque vindictas sumas
de peccatis nostris.

Parce domine, parce
populo tuo, quem rede-
misti precioso sanguine
tuo, ne in eternum iras-
caris nobis.

Which descendeth in to the skyrte of his
garmente: as the dewe of Hermon, that
descendeth in to the mounte Syon.

For there hath the lord promysed bles-
synge: and lyfe worlde without ende.

Glorpe be to the father, to the sonne, and
to the holy Ghoste.

As it was at the begynnynge: as it is
nowe, and euer shalbe. So be it.

The. cxxxi. Psalmie.

Do nowe blesseye the lord: al the
seruauntes of the lord.

Whiche stande in the house of the lord
in the courtes of our goddes house.

Uyfte vp your handes in the nyghtes
vnto the holy places: and blesse the lord

The Lord of syon blesse the: whiche
made heuen and earthe.

Glorpe be to the father, to the sonne, and
to the holy Ghoste.

As it was at the begynnynge: as it is
nowe, and euer shalbe. So be it.

Anty. Remembre nat, o lord, the faultes
eyther of vs or of our parentes: neyther
take thou vengeaunce on our synnes.

Spare (o lord) spare thy people, whiche
thou haste redempyd with thy precyous
bloude. Be neuer moze angry with vs.

The signification of this
worde Letany.

Marcus

Mercurius byshop of Aienne, what tyme that a terrible earthe quake
fell in his prouince (Leo the yste, than beyng byshoppe of Rome)
caused the people to assemble & to go together in a longe array, prayenge
and callinge vpon god, whiche thyng we nowe call procession: because
we vse in the same to procede or go forth. Hereof it came, that whan
any greuous plague was eyther sente by god amongethe pe ople, or any
sodayne cause of gladnes chaunsed, procession hathe alwayes ben vsed,
somtyme to pacesse goddes wiathe, and somtyme to thanke hym of his
benefites. For this cause dyd Agapetus byshop of Rome yste institute
that procession shulde be done euery sondaye throughout the yere. And
after hym Gregory in y^e tyme of a comon pestilence, caused more solēpne
ordie and syngynge to be vsed therin, and ordeyned this seruice called
(Letaur) whiche is a greke worde, & asmuche in Englyshe to say, as (sup
plication or prayer) wherof it hath taken his name: because that in our
generall processions and rogacion dayes, prayer & supplicacyon is made
vnto god for the people, and for all estates, accordynge to the counsaile
of saynt Paule. j. 2. Timoth. ij. and ouers other examples of scriptures.

Iorde haue mercy on vs.
Iorde haue mercy on vs.
Iorde haue mercy on vs
Ohriste heare vs.
God, father of heuen, haue mercy on vs
Goddes sonne, redemer of the worlde,
haue mercy on vs,
God the holy ghoste, haue mercy on vs
Holy trinite one god, haue mercy on vs
Holy Marye virgyne and mother of
God pray for vs.
Saynt Mychel pray for vs.
Saynt Gabryel pray for vs.
Saynt Raphael pray for vs.
All holy āgels & archāgels pray for vs.
All orders of holy spirites pray for vs.
Saynt Iohn Baptiste pray for vs.
All holy patriarkes & pphetes, pray for vs.
Saynt Peter pray for vs.
Saynt Paule pray for vs.
Saynt Andreye pray for vs.
Saynt Iohan pray for vs.

Brise elefson.
Brise elefson.
Brise elefson.
Xpe audi nos.
Pater de celis Deus.
Miserere nobis.
Christi redemptor mundi
Deus. Miserere nobis.
Spiritus sancti deus.
Miserere nobis.
Sancta trinitas vnus
deus. Miserere nobis.
Sancta Maria virgo
et mater dei. ora.
Sancte Michael. ora.
Sancte Gabriel. ora.
Sancte Raphael ora.
Omnes sancti Angeli,
et archangeli dei. oraf.
Omnes sancti beatorū
spirituū ordinis. oraf.
Sancte Jo. Bapt. ora
Omnes sancti patriar
che, et prophete. oraf.
Sancte Petre. ora.
Sancte Paule. ora.
Sancte Andree. ora.
Sancte Iohan. ora.

S	ancte Iacobe	oia.	S	aynt James.	pray for vs.
S	ancte Thoma	oia.	S	aynt Thomas.	pray for vs.
S	ancte Phillippe	oia.	S	aynt Phillippe.	pray for vs.
S	ancte Iacobe	oia.	S	aynt James	pray for vs.
S	ancte Mathee.	oia.	S	aynt Mathewe	pray for vs.
S	ancte Bartho	oia.	S	aynt Bartholome	pray for vs.
S	ancte Symon	oia.	S	aynt Symon	pray for vs.
S	ancte Thadee	oia.	S	aynt Cathe	pray for vs.
S	ancte Wathia	oia.	S	aynt Mathie	pray for vs.
S	ancte Barnaba	oia.	S	aynt Barnabe	pray for vs.
S	ancte Marce	oia.	S	aynt Marke	pray for vs.
S	ancte Luca	oia.	S	aynt Luke	pray for vs.
O	mnēs sancti apostoli		A	ll holy apostles & euangelystes,	pray.
et	euangeliste	oia.	A	ll holy disciples and innocentes,	pray
O	mnēs sancti discipu		S	aynt Stephen	pray for vs.
li	et innocentes	oia.	S	aynt George	pray for vs.
S	ancte Stephane	oia.	A	ll holy martyrs	pray for vs.
S	ancte Georgi	oia.	S	aynt Hierome	pray for vs.
O	mnēs sancti marti		S	aynt Augustyn	pray for vs.
res.	Orate pro nobis.		S	aynt Ambrose	pray for vs.
S	acte Hieronime	oia.	S	aynt Gregor	pray for vs.
S	ancte Augustine	oia.	S	aynt Nicolas	pray for vs.
S	ancte Ambrosi	oia.	A	ll holy confessours.	pray for vs.
S	ancte Gregori	oia.	S	aynt Mary Magdalen,	pray for vs.
S	ancte Nicholae	oia.	A	ll holy virgins	pray for vs.
O	ēs s. cōfessores	oia.	A	ll holy sayntes	pray for vs.
O	ēs s. virgines	oia.	B	e merciful. Spare vs, o lord.	
O	ēs s. & sacte dei	oia.	E	rom all euyl. Lord delpuer vs.	
P	ropti ⁹ esto	parce	E	rom the awaytes of the deuyl. Lord	
nobis	Domine.		delpuer vs.		
E	b omni malo. Libe		E	rom endles dampnacyon. Lord	
ra	nos domine.		delpuer vs.		
E	b insidijs diaboli.		A	rom the imminent peryll of our syn	
L	ibera nos domine.		nes. Lord delpuer vs.	From	
A	dampnatione perpe				
tua.	Libera nos dñe.				
E	b imminentibus pec				
catorum nostroru peris					
culis. Libera nos dñe.					

Letany.

From the assaults of deuyls. *Lorde de.*
From the spirite of fornication. *Lorde.*
From the desyre of vayne gloze. *Lorde.*
From all vncleannes of body and soule
Lorde delpuer vs.
From wyathe & hate, and all euill wyll.
Lorde delpuer vs.
From vncleane thoughtes. *Lorde delp.*
From blyndnes of herte. *Lorde delpuer*
From lyghtnyng and tempest. *Lorde.*
Fro sodeyne & vnprouided death. *Lorde.*
By the mystery of thy holy incarnation
Lorde delpuer vs.
By thy natiuitie. *Lorde delpuer vs.*
By thy circumcision. *Lorde delpuer vs.*
By thy baptysme. *Lorde delpuer vs.*
By thy fastyng. *Lorde delpuer vs.*
By thy crosse & passion. *Lorde delpuer.*
By thy precyous deathe. *Lorde delpuer*
By thy glorious resurreccion. *Lorde de.*
By thy meruaylous assencion. *Lorde de.*
By the grace of the holy ghoſte. *Lorde.*
In the houre of death. *Lorde succour vs*
In the day of iudgemēt. *Lorde delpuer.*
We synners, pray the to heare vs.
That thou gyue vs peace, we pray the.
That thy mercy and thy pytie may euer
preserue vs, we pray the to heare vs.
That thou vouchsaue to gouerne and
kepe thy churche. *We pray the to here vs*
That thou gyue peace con corde and vic
tory to our kyng and prynces, *We pray*
the to heare vs.

K. j.

That

Ab infestationibus de
monū. *Libera nos dñe.*
Aspiritu fornicatio
nis. *Libera nos dñe.*
Ab appetitu sanis glo
rie. *Libera nos dñe.*
Ab omnibus immūdi
tatis mentis et corporis
Libera nos domine.
Ab ira et odio, et omni
mala voluntate. *Libe.*
Ab immundis cogita
tionibus. *Libera nos.*
Acecitate cordis. *Li.*
A fulgure et tēpestare.
Libera nos domine.
A subitanea et impo
sita morte. *Libera.*
Per misterium sancte
incarnationis tue. *Li.*
Per natiuit tuā. *Libe.*
Per sanctam circumci
sionem tuam. *Libera*
Per baptis mū tuū. *Li.*
Per ieiunium tuū. *Li.*
Per passionem et cru
cem tuam. *Libera nos*
Per preciosam mortem
tuam. *Libera nos dñe.*
Per gloriosam resur
rectionem tuam. *Libe.*
Per admirabilem ascen
sionem tuam. *Libera*
Per gratias sancti spi
ritus paracliti. *Libera*
In hora mortis, suc
curre nobis domine.
In die iudicii. *Libera.*
Peccatores. *Te roga;*
Ut paces nobis dones
Te rogamus audi nos.
Ut mīa tua et pīas tu
as nos semp custod. *Te.*
Ut ecclesiaz tuā reges
et defēsa digneris. *Te*
Ut regnāto, et pñc nris
pacē et verā cōcordiā arg
vict donare digne. *Te.*

Letany.

Ut ep̄os et antiseites
n̄fos, et oēs congreḡ il-
lis cōmissas, in sc̄ta reli-
giōe cōseruaf dign. *Re.*

Ut cōgregatiōes oīm
sc̄torū in tuo sc̄tō serui-
tio cōseruare dign. *Re.*

Ut cū tū pplm xp̄ianuz
p̄cioso sanguine tuo re-
demptum cōseruare di-
gneris. *Re rogamus.*

Ut oib⁹ bñfactoribus
n̄ris semp̄ina bona re-
tribuas. *Re rogamus.*

Ut animas n̄ras et pa-
rentū n̄rorū ab eterna
dāpnatiōe eripias. *Re.*

Ut fructus terre dare
et cōseruare dign. *Re.*

Ut oculos m̄ie tue sup
nos reducere dign. *Re.*

Ut obsequiū seruientis
n̄re rationabile facias.

Re rogamus audi nos.

Ut m̄tes n̄ras ad ce-
lestia desideria erigas.

Re rogamus audi nos.

Ut miseras pauperū
et captiuorum intueri
et reuelare digneris. *Re*
rogamus audi nos.

Ut omnibus fidelibus
vivi et defunctis re-
quiem eternam dones.

Re rogamus audi nos.

Ut nos exaudire dig-
neris. *Re rogamus.*

H illi dei. Re rogamus.

H illi dei. Re ro.

H illi dei. Re rogamus.

Agnus Dei qui tollis
peccata mundi. Et au-
di nos domine.

That thou kepe al our bythops and pre-
lates in holy religion. we pray the to
That thou kepe all the cōgregations of
sayntes in thy holy seruice. we praye the
to heare vs.

That thou preserve all chysten people,
whiche thou haste redemed with thy pre-
cious bloude. we pray the to here vs.

That thou gyue al our benefactours e-
uerlastyng benefites. we pray the.

That thou wylte delyuer the ioules of
vs and our parentes from eternall dam-
pnacion. we pray the to heare vs.

That thou vouchsaufe to gyue and pre-
serue the frutes of the earthe. we praye.

That thou vouchsaufe to cast vpon vs
thy mercifull eyes. we pray the to heare.

That thou do cause the obsequy of our
seruyce to be acceptable. we pray the to.

That thou wylte plucke vp our mindes vn-
to heuēly desyres. we pray the to here vs

That thou vouchsaufe to beholde and
releue the mylery of the poze and the cap-
tyue. we pray the to heare vs.

That thou gyue euerlastyng reste to all
that beleue in the, both quicke and deade
we pray the to heare vs.

That thou vouchsaufe to heare vs.
Sonne of god, we pray the to heare vs.

Sonne of god, we pray the to heare vs.

Sonne of god, we pray the to heare vs.

Lambe of god that takest away p̄ sinne
of the worlde. Heare vs lord.

Lambe

Letany.

Lambe of god, that takyste awaye the synne of the worlde. Spare vs lord.

Lambe of god, that takyste awaye the synne of the worlde. Haue mercy on vs.

Lorde haue mercy on vs.

Chryste haue mercy vs.

Lorde haue mercy on vs.

Our father. And leade vs nat.

But delpyer vs from. **C**he versicle.

Lorde shewe vs thy mercede. **C**hrespō.

And gyue vs thy sauynge helthe. **Vers.**

And let thy mercy come bpō vs. **V.** Thy

saupng helth accordyng to thy pmyse. **V.**

We haue offended w our foze fathers. **V.**

We haue done wronge, and comitted in-

iquitie. **V.** **L**orde do nat with vs accor-

dyng to our synnes. **V.** **N**eyther reward

thou vs after our vngodlynes. **Versus.**

Let vs praye for every degree of the

Churche. **L**et thy pzeest do on iustice,

and let thy sayntes reioyse. **V.** **F**or our

brothers and systers. **V.** **S**auē (o god)

thy seruautes, both men & women, that

truste in the. **V.** **L**et vs pray for all chri-

sten people. **V.** **L**orde saue thy people, &

blisse thyne heritage: and rule them and

exalte them euermore. **V.** **L**orde, sende

peace, through thy vertue. **V.** **A**nd great

abundaunce in euery countre.

The soules of all thy seruautes, bothe

men and women maye reste in peace. **V.**

Lorde heare my prayer. **V.** **A**nd gyue

hearynge to my clamoure.

Agnus Dei qui tollis peccata mundi. **P**arce nobis domine.

Agnus Dei qui tollis peccata mundi. **M**iserere nobis.

Byrie eler son.

Chryste eler son.

Byrie eler son.

Pater noster. **E**t ne nos. **S**ed libera.

Ceterius.

O stende nobis dñe misa-
tuā. **E**t salutare tuū
da nobis. **Ceterius.**

Peccauimus cū patri-
bus nostris. **I**n iuste
egimus iniquitatem fe-
cimus. **Versus.**

O si nō scdm pcta nra
facias nobis. **R**eg
scdm iniquitates nostras
retribuas nobis. **Mus.**

Oremus p omni gradu
ecclesie. **S**acerdo-
tes tui induantur iusti-
tiam: et sancti tui exul-
tent. **O**ro frib⁹ & so-

rorib⁹ nris. **S**aluos
fac seruos tuos, & ancil-
las tuas (deus me⁹) sp e-
rātes in te. **O**rem⁹ p

cūcto populo xpiano.

Saluū fac populum
tuum dñe, & bñdic hero-
ditati tue, et rege eos &
extolle illos vsq ineter-
nū. **O**ñe fiat pax in

fratre tua. **E**t abūda-
tia in turrib⁹ tuis.

Inime famuloꝝ famu-
larūq tuarū requiescāt
in pace. **A**men. **Versus**

O domine exaudi orati-
onem meam. **E**t cla-
mor meus ad te veniat.

Pro peccatorum remissione

Deus cui proprium est
misericordia imperare
et p
cere, suscipe deprecatione
nem nostram: ut quos deli
ctorum carcerum costringit
misericordia tue pietatis
absoluat. Per Christum

Pro ecclesia.

Omnipotens sempi
terne deus, qui facis
mirabilia magna solus
preciae super famulos
tuos pontifices, et in p
cunctas congregatio
nes illis commissas spiri
tu gratie salutari: et ut in
veritate tui coalesceat
proprium eis rore tue be
dictionis infunde. Per.

Pro charitate.

Deus qui charitatis
bona per gratiam sancti
spiritus tuorum cordibus
fidelium infundis: da fa
mulis et famularibus tuis
(pro quibus tuam de
precamur clementiam)
salutem mentis et cor
poris: ut se tota virtute
diligant, et que tibi pla
cita sunt tota dilectione
perficiant. Per Christum
dominum nostrum. Amen.

Pro pace.

Deus a quo sancta
desideria, recta con
silia, et iusta sunt opera
da servis tuis illa quae
mundus dare non potest
pacem: ut et corda nostra
mandatis tuis dedica
et hostium sublara for
midine, reperta sint tua
protectione tranquilla.
Per Christum dominum
nostrum.

For remission of synnes.

Odd to whom it is appoynted to be
mercifull euer & to spare, take our
prayer, and let thy mercifull pitie assoile
them & are boude w the chaine of sinners
By Christe our Lorde. So be it.

For the Church.

Almyghty eternall god, whiche a
lone doste great wonders, graunt
vnto thy seruautes, the byshops, and to
all cōgregatiōs cōmitted vnto them, the
spirite of grace. And to the ende that they
may please the, powre out on them & ppe
tual dewe of thy benediction. By Christ.

For charite.

O God, whiche dost infuse the gyftes
of charitie in to & hertes of & sayth
full, throughe grace of the holy Ghoste,
graunte vnto thy seruautes, bothe men
and women (for whom we pray vnto thy
mercy) helth of body and soule, that they
maye loue the with all theyr power, and
perfourme with al loue the thynges that
be pleasynge to the. By Christe our lorde

For peace.

O God, from whom all holy desyres,
all good counsellies, and all iuste
worke do prede, gyue vnto vs the same
peace, whiche the worlde can nat gyue:
that our hertes beynge obediente to thy
cōmaundementes (and the feare of oure
enemyes taken away) our tyme maye be
peasyble, throughe thy protection.
By Christe our Lorde.

For

¶ For mercy.

Onde we beseeche the to shewe vnto vs thyne vnspeakeable mercy, that thou bothe purge vs from al our synnes, and mercifully delyuer vs from the payne, that we deserue for the sam. By **Christe** our lord.

¶ For the soules departed.

Onde that art creatour and redemer of al faythful people, graunt vnto the soules of al true beleuers beyng dead remission of all theyr synnes, & throughe deuoute prayets they may attayne thy gracyous pdon, whiche they haue alway desyred. By **Christe**. **¶ For the kynge.**

Onde god of hostes, kynge moste myghty and stronge, by whom kynges do reigne, and in whose handes are the hertes of al kynges: graunte, vnto thy welbeloued seruaunt. **H.** our kynge continuall helthe of body and soule, that his herte alwayes enclinyng to hollome and godly counselles: and the enemyes of the comon welthe beyng vanquished we may longe enioy vnder hym perpetuall peace, and brotherly conoord. By **Christe** our lord. So be it.

¶ For all estates.

H. O thy pettie (lord) we beseeche the to lose the bonys of al our synnes, and through the prayer of the blessed glorious and perpetual virgyn Mary with al thy saintes, kepe vs thy seruantes and our kynge, and all christen people in all

R. ij.

holynes

¶ Pro misericordia.
Iteffabilem misericordiam quam dominus nobis clementer ostendit: ut inuoluntarios et peccatores clementer eruas: et a peccatis quas per his meremur, benignus eripias. Per **Christum** dominum nostrum. Amen.

¶ Pro animabus defunctis.

Fidelium deus omnium conditor et redemptor: astat omnium fidelium deorum remissionem cum totis tribus peccatorum, ut in indulgentiam quam semper optauerunt, pijs supplicationibus consequantur. Per **Christum** dominum.

¶ Pro Rege.

Domine deus rex: cunctis rex potens et fortis, per quem reges regnant, et in cuius manu sunt, corda Regum omnium dilecto famulo tuo **H.** regni info perpetuam mentis et corporis columitatē concedo: ut corde suo ad facta et salutaria consilium semper propenso et hostibus reipublice deuictis, perpetua pace, et fraterna concordia sub eius imperio diu fruamur. Per **Christum** dominum.

¶ Pro omnibus ordinibus.

Precate tua quam dominus nostris solius vincula omnium delictorum et intercedente beata et gloriosa semper regine dei genitricis **Ma.** cum omnibus sanctis ruit nos famulos tuos regem nostrum, et omnem populum catholicum in omni sanctitate custodi oesque con-

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Prayers.

sanguinitate ac familiaritate vel confessione et oratione nobiscum sanctos, seu oia christianos a vitis oib⁹ purga, struibus illustra, pace et salute nobis tribue, hostes visibiles remoue, pestes et famelicis repelle, amicis et inimicis nostris charitatem largire et oib⁹ fidelibus viuere et defunctis in fra viuendum vitam et regem eternam concede. Per xps.

¶ Verius sancti Bernardi.

Illumina oculos meos ne vnquam obdormiam in morte. nequaquam dicat inimicus meus preualui aduersus eum.

¶ adonat.

In manus tuas domine commendo spiritum meum: redemisti me domine deus veritatis.

¶ melinas.

Locutus sum in lingua mea; notum fac michi domine finem meum.

¶ agios.

Et numerum dierum meorum quis est: ut sciam quid desit michi.

¶ beloy.

Dirupisti domine vincula mea tibi sacrificabo hostiam laudis: et nomen domini inuocabo.

¶ Emanuel.

Perijt fuga a me: et non est qui requirat animam meam.

holynes, & all that by kynred of bloude familiarite confession or prayer be alped vnto vs, cleanse them Lorde of all vices, lyghten them with vertues, peace and helthe gyue vnto vs, auoyde from vs all our enemyes, aswell vyble as inuysible gyue thy charite to our frendes, & to our enemyes, and expell all pestylence and famyne and to all christen people quicke and deade, graunte lyfe and endeles, reste, By Christ our lord,

¶ The Verles of saynte Bernard.

Illumyne myne spes, to the ende I neuer slepe in darkenes: lest myne enemye say at any tyme, I haue preuailed agaynst hym.

Lorde I commende my soule in to thy handes, o lord very god thou haste redeemed me.

¶ clamour.

I haue spoken with my tongue: lord gyue me knowledge of myne ende,

¶ holy.

And the nūbre of my dayes, what it is: that I may knowe, howe moche I lacke,

¶ god.

Lorde, thou hast broken my bondes, I shall gyue vnto the a sacrifice of praise: and shall call vpon the name of the lord

¶ Emanuel.

Refuge is taken from me: and there is none that seketh my lyfe.

¶ Christo

O Chyſte.

I haue cryed vnto the (o lord) I haue ſayde, thou arte my hope and my porcion in the lande of the lyuynge.

O kynge.

Make in me a ſygne of goodnes, & they whiche hate me, may ſee it, and be cōfounded, for thou lord haſte holpen me, and cōforted me. **O maſter.**

Lorde the lyght of thy contenaunce is marked vpon vs, thou haſte made myne herte ioyfull.

Glorie be to the father, to & ſonne, and to the holy ghoſt.

As it was at the begynnynge: as it is now, and euer ſhal be. So be it.

Eſu ſonne of god, maker of al thynges, helpe me, to thede I delyte not in vayne thoughtes.

Our father, whiche arte in heuen.

Hayle Mary.

Eſu ſonne of god, whiche heldeſte thy peace, beſore a iudge kepe my tongue, vntyll I haue teiſed, howe, and what I ſhall ſay. **O**ur father. hayle.

Eſu ſon of god, whiche waſt boūde

Rule myne handes, and al my members, to thende my workes may come to a good ende. So be it. **O**ur father.

Hayle Mary full of grace, the lord.

The verſyete.

Aryſe lord and helpe vs.

The anſwere.

And for thy names ſake delyuer vs

The

O Chyſte.

Clamauit ad te domine dixi tu es ſpes mea portio mea in terra uiuentium

O rex noſter.

Fac mecum ſignū ī bono, ut videant qui oderunt me, et confundantur quoniam tu domine adiuuiſti me, et conſolatus es me.

O rabbi.

Signatū eſt ſuper nos lumen vultus tui domine dedidiſti letitiam in corde meo.

Gloria patri et filio: et ſpiritu ſancto.

Sicut erat in principio, et nunc et ſemper: et in ſecula ſeculorum. Amē

Eſu fili Dei omnia ſum conditor adiuua me: ut in vāis cogitationibus non delectar. **P**ater noſter. **Aue Maria.**

Eſu fili dei qui cōſtram iudice tacuiſti tene linguam meam donec cogitem qualiter, et quid loquar. **P**ater nſ. **Aue Maria.**

Eſu fili dei, qui ligatus fuisti, regemans meas, et omnia membra mea, ut opera mea tendant ad bonū finem. **P**ater nſ. **Aue Maria.**

O verſe.

Exurge domine adiuua nos.

Reſponſorium.

Libera nos propter nomen tuum.

¶ *Oramus.*

Pro Domine Iesu
largire michi in a-
more tuo modū sine me-
sura, effectū sine modo,
languorem sine ordine,
ardorem sine discrecio-
ne. Amen. Credo in
Deum.

¶ *The prayer.*

I beseeche the lord Iesu, cause me to
haue in thy loue a meane without
measure, an affection, without meane, a
longynge, without order, a burnynge
without reasyng. So be it.
I beleue in god the father. &c.

¶ *The begynnynge of the Dirige and prayenge for the deade.*

The makynge of this seruice (that we call Dirige) some do ascri-
be to saynt Iuliane, and some to saynt Gregorie: but whether of
them it was, forceth nat muche, for certayne it is, that all that
is cōtained therein, (the collectes excepte) maye as well be ap-
plied for the lyuynge, as for the deade. Yet (as Platina wyte-
the) Pelagius, byshop of Rome dyd fyrste ordeyne the commemoracion
or prayenge for the deade: whiche thyng, (after the mynde of Iuliane)
was receyued as a tradition of the apostles. Howe be it S. Ambrose
meth, that it was deriued of an olde custome had amonge the Hebrewes,
whiche vsed longe lamentacion for the deade after theyr departynge, as
they dyd for Iacob the space of xl. dayes and for Moyses xxx. But we
that are vnder the newe lawe, are taught of God by the mouth of saynt
Paule his apostle, nat to mourne or be soyr for them that be departed, in
the faythe of Christ, but to reioyse, as in them that reste in the sleepe of
peace (for so is it dayly remembred in the Masse) untill they shall be cal-
led vnto the laste iudgement. Neuer the lesse I thinke it very charitable,
and to procede of a good and godly mynde, in that we vse any worldly ob-
sequies aboute the beade, or do pray for them, for saynt Augustyne in his
Enchiridion sayeth: It is nat to be denyed, but that the soules departed
are greatly releued by prayer. whiche vsage is very commendable, for as
much as it hath continued in the Christen churche, eyn from the very
infancie thereof.

¶ *Ad vespas
mortuorum.*

¶ *The Cynsonge of the
Dirige.*

Resp. Placebo,

Anty. I shall please.

The

Dirige.

C The. C. xiiij. Psalmie.



I haue loued, for
the Lorde shall
heare the voyce of my
prayer.

For he hath enclined
his eare vnto me; and
all my lyfe I shall call
vpon him.

The sorowes of death
haue compassed me :

the perylls of helle haue intangled me.

I haue founde moche trouble & sorowe
and haue called vpon the name of þe lord

O lord delyuer my soule, for the Lorde
is pytfull and ryghtuous : and our god
hathe mercy.

The Lorde pꝛeserueth the lytle ones : I
was brought lowe, and he delyuered me.

Turne the (my soule) in to thy reste : for
the lord hathe done muche for the.

For he hathe delyuered my soule from
deathe : myne eyes from teares, my fete
from abydinge.

I shall please the Lorde, in the countre
of lyuers.

Lorde gyue them eternall reste. And let
contynual lycht shyne vnto them.

Anty. I shall please the lord in the regi-
on of lyuers. Anty. Who is me.

C The. c. xix. Psalmie.

I Cryed vnto the lord, whan I was
in trouble: and he herde me.

O lord

C Psalmus. C. xix.

Dilexi, quoniam ex-
audiet Dominus :
vocem orationis mee.

Quia inclinasti aures
suas mihi, et in diebus
meis inuocabo

Circumdederunt me do-
lours mortis: & pericu-
la inferni inuenerunt
me.

Tribulationem et do-
lorem inueni: et nomen
domini inuocaui.

O Domine, libera ani-
mam meam misericors
Dominus et iustus: et
deus noster miseretur.

Custodiens paruulos
dominus: humiliatus sum
et liberauit me.

Conuertere anima mea
in requiem tuam, quia
dominus benefecit tibi

Quia eripuit animam
meam de morte: oculos
meos a lachrimis, pe-
des meos a lapsu.

Placebo domino: in re-
gione viuorum.

Requiem eternam do-
na eis domine. Et lux
perpetua luceat eis.

Anty. Placebo domino
in regione viuorum.

Anty. Reueme.

C Psalmus. C. xix.

Ad dominum cum tri-
bulatōe clamauit: et
exaudiet me.

Itemus.

Pro Domine Iesu
largire michi in as
more tuo modū sine mē
sura, effectū sine modo,
languorem sine ordine,
ardorem sine discrecio
ne. Amen. Credo in
Deum.

The prayer.

I beseeche the lord Iesu, cause me to
haue in thy loue a meane without
measure, an affection, without meane, a
longynge, without order, a burnynge
without reasyng. So be it.
I beleue in god the father. &c.

The begynnynge of the Dirige and prayenge for the deade.

The makynge of this seruice (that we call Dirige) some do ascri
be to saynt Iude, and some to saynt Grego: but whether of
them it was, for ceth nat muche, for certayne it is, that all that
is cōtained therein, (the collectes excepte) maye as well be ap
plied for the lyuynge, as for the deade. Yet (as Platina wyte
the) Pelagius, byshop of Rome dyd fyrste ordeyne the commemoration
or prayenge for the deade: whiche thynge, (after the mynde of Iude) was
receyued as a tradition of the apostles. Howe be it S. Ambrose
meth, that it was deriued of an olde custome had amonge the Hebrewes,
whiche vsed longe lamentation for the deade after theyr departynge, as
they dyd for Iacob the space of .xl. dayes and for Moyses .xxx. But we
that are vnder the newe lawe, are taught of God by the monthe of saynt
Paule his apostle, nat to mourne or be soory for them that be departed, in
the faythe of Christe, but to reioyse, as in them that reste in the sleepe of
peace (for so is it dayly remembred in the Masse vntyll they shall be cal
led vnto the laste iudgement. Neuer the lesse I thinke it very charitable,
and to procede of a good and godly mynde, in that we vse any worldly ob
sequies aboute the beade, or do pray for them, for saynt Augustyne in his
Enchiridion sayeth: It is nat to be denyed, but that the soules departed
are greatly releued by prayer. whiche vsage is very commendable, for as
much as it hath continued in the Christen church, euen from the ves
tye infancie thereof.

Ad vespas
moruo
rum.

The Cynsonge of the
Dirige.

Knel.

Placebo,

Antp.

I shall please.

The

Dirige.

C The. C. xiiij. Psalmie.



I haue loued, for
the Lorde shall
heare the voyce of my
prayer.

For he hath enclined
his eare vnto me; and
all my lyfe I shall call
vpon him.

The sorowes of death
haue compassed me: &

the perylls of helle haue intangled me.
I haue founde moche trouble & sorowe
and haue called vpon the name of þe lord
O lord delpyer my soule, for the Lorde
is pytefull and ryghtuous: and our god
hathe mercy.

The Lorde pfererueth the lytle ones: I
was brought lowe, and he delpyered me.

Turne the (my soule) in to thy reste: for
the lord hathe done muche for the.

For he hathe delpyered my soule from
death: myne eyes from teares, my fete
from slydynge.

I shall please the Lorde, in the countre
of lyuers.

Lorde gyue them eternall reste. And let
continual lyght shyne vnto them.

Anty. I shall please the lord in the regi
on of lyuers. Anty. Who is me.

C The. c. xij. Psalmie.

I Cryed vnto the lord, whan I was
in trouble: and he herde me.

O lord

C Psalmus. C. xliij.

D Alexi, quoniam ex
audiet Dominus:
vocem orationis mee.

Quia inclinauit aures
suas mihi, et in diebus
meis inuocabo

Circumdederunt me do
lores mortis: & pericu
la inferni inuenerunt
me.

Tribulationem et do
lorem inueni: et nomen
domini inuocaui.

O Domine, libera ani
mam meam misericors
Dominus et iustus: et
deus noster miseretur.
Custodiens paruulos
dominus: humiliatus sum
et liberauit me.

Conuertere anima mea
in requiem tuam, quia
dominus benefecit tibi.
Quia eripuit animam
meam de morte: oculos
meos a lachrimis, pe
des meos a lapsu.

Placebo domino: in re
gione viuorum.

Requiem eternam do
na eis domine. Et lux
perpetua luceat eis.




Anty. Placebo domino
in regione viuorum.

Anty. Deu me.

C Psalmus. C. xij.

A dominum cum tri
bulat'er clamauit: et
exaudiet me.

¶ *Strenus.*

Pro Domine Iesu
largire michi in a-
more tuo modū sine mē-
sura, effectū sine modo,
langorem sine ordine,
ardorem sine discretio-
ne. Amen. Credo in
Deum.   

¶ *The prayer.*

I Beseeche the lorde Iesu, cause me to
haue in thy loue a meane without
measure, an affection, without meane; a
longynge, without order; a burnynge
without reasyng. So be it.
I beleue in god the father, &c.

¶ The begynnynge of the Dirige and prayenge for the deade.

The makinge of this seruice (that we call Dirige) some do ascri-
be to saynt Isidore, and some to saynt Gregorie: but whether of
them it was, forcerh nat muche, for certayne it is, that all that
is cōtained therein, (the collectes excepte) maye as well be ap-
plied for the lyuynge, as for the deade. Yet (as Platina wyte-
the) Pelagius, byshop of Rome dyd fyrste ordeyne the commemoration
or prayenge for the deade: whiche thynge, (after the mynde of Isidore)
was receyued as a tradition of the apostles. Howe be it S. Ambrose
meth, that it was deriued of an olde custome had amonge the Hebrewes,
whiche vsed longe lamentation for the deade after theyr departynge, as
they dyd for Iacob the space of xl. dayes and for Moyses xxx. But we
that are vnder the newe lawe, are taught of God by the mouthe of saynte
Paule his apostle, nat to mourne or be soyr for them that be departed, in
the faythe of Chyrist, but to reioyse, as in them that reste in the sleepe of
peace (for so is it dayly remembred in the Masse) untill they shall be cal-
led vnto the laste iudgement. Neuer the lesse I thynke it very charitable,
and to procede of a good and godly mynde, in that we vse any worldly ob-
sequies aboute the beade, or do pray for them, for saynt Augustyne in his
Enchiridion sayeth: It is nat to be denyed, but that the soules departed
are greatly releued by prayer. whiche vsage is very commendable, for as
much as it hath continued in the Chyristen church, euen from the ves-
tye infancie thereof.

¶ *Ad vespas*
morituo
rum.

¶ *The Euyngsonge of the*
Dirige.

Ant. Placebo,

Antp. I shall please.

The

Dirige.

C The. C. xiiij. Psalmie.



I haue loued, for
the Lorde shall
heare the voyce of my
prayer.

For he hath enclpynd
his eare vnto me; and
all my lyfe I shall call
vpon him.

The sorowes of death
haue compassed me: &

the perylls of helle haue intangled me.

I haue founde moche trouble & sorowe
and haue called vpon the name of $\bar{\text{h}}$ lord

O lord delpyuet my soule, for the Lorde
is pyrefull and ryghtuous: and our god
hathe mercy.

The Lorde pserueth the lytle ones: I
was bzought lowe, and he delpyuered me.

Turne the (my soule) in to thy reste: for
the lord hathe done muche for the.

For he hathe delpyuered my soule from
deathe: myne eyes from teares, my fete
from stydynge.

I shall please the Lorde, in the countre
of lyuers.

Lorde gyue them eternall reste. And let
continual lyght shyne vnto them.

Anty. I shall please the lord in the regi-
on of lyuers. Anty. What is me.

C The. c. xix. Psalmie.

I Cryed vnto the lord, whan I was
in trouble: and he herde me.

O lord

C Psalmus. C. xliiij.

O Alti, quoniam ex-
audiet Dominus:
vocem orationis mee.

Quia inclinauit aures
suas mihi, et in diebus
meis inuocabo

Circumdederunt me do-
lores mortis: & pericu-
la inferni inuenerunt
me.

Tribulationem et do-
lorem inueni: et nomen
domini inuocaui.

O Domine, libera ani-
mam meam misericors
Dominus et iustus: et
deus noster miseretur.
Custodiens paruulos
domin⁹: humiliter sum
et liberauit me.

Conuertere anima mea
in requiem tuam, quia
dominus benefecit tibi
Quia eripuit animam
meam de morte: oculos
meos a lachrimis, pes-
des meos a lapsu.

Placebo domino: in re-
gione viuorum.

Requiem eternam do-
na eis domine. Et lux
perpetua luceat eis.

Anty. Placebo domino
in regione viuorum.
Anty. Deu me.

C Psalmus. C. xlii

Ad dominum cum tri-
bulati clamaui: et
exaudiet me.

Dirige.

Domine libera animas
meas a labijs iniquis:
et a lingua dolosa.

Quid detur tibi, aut
quid apponatur tibi: ad
linguam dolosam.

Sagitte potentis acu-
te: cum carbonibus des-
solatozise.

Ieu michi quia incola
tuus meus prolongatus
est, habitans cum habi-
tantes cedar: multum
incola fuit anima mea.

Cum his qui oderunt
pacem eram pacificus
cum loquebar illis in-
pugnabant me gratis.

Requiem eternam do-
na eis domine. Et lux
perpetua luceat eis.

Ant. Ieu michi quia in-
colatus meus prolonga-
tus est. **Ant.** Domine.

Psalmus. c. xx.

Iuxi oculos meos
in montes unde
veniet auxilium michi.

Auxilium meum a do-
mino: qui fecit celum et
ferream.

Non det in commotio-
nem pedem tuum: neque
dormiet qui custodit te.

Ecce non dormitabit,
neque dormiet: qui custo-
dit Israel.

Dominus custodit te
dominus protectio tua
super manum dexteram
tuam.

Neque diem sol. non vret
te: neque luna per noc-
tem.

Dominus custodit te
ab omni malo: custodi,
as animam tuam dominus.

O lord de lypuer my soule from lypenge
lyppes: and a disceitfull tonge.

What may be gyue the, or what may be
layde agaynst the: for a disceitfull tonge.

The sharpe arrowes of þe myghty: with
hotte sparcklynge coles.

Wo is me, for my resynge place is pro-
longed: I haue dwelled with the inhabi-
tantes of Cedar, my soule was longe in
exyle.

I was peasyble wpyth them that hated
peace: whā I spake vnto them they assau-
ted me causeles.

Lorde gyue them eternall reste. And let
continuall lyght shyne vnto them.

Anty. Wo is me, for that my banyshment
is prolonged. **Anty.** Lorde.

The. cxx. psalme

Ilyfted by myne eyes vnto þe hylls
fro whens helpe shal come vnto me

My helpe cometh from the lord: þe maker
heuen and earthe.

He shall not suffre thy foote to slyppe
nepyther shall he that kepeth the, fall into
a slombze.

Ho, he shall neither fal a slepe nor slom-
bze: whiche kepeth Israel.

The lord kepeth the, the lord is thy de-
fence: moze than thy ryght hande.

The Sonne shall not burne the by day:
nor the Moone by nyghte.

The lord kepeth the from all euyl: the
lord kepeth euyn thy soule.

The

Dyrige

The lord kepeth thy goynge in and goynge out: from thys tyme forth and euermore.

Lord geue them eternall reste: and let contynuall lycht shyne vnto them.

Anty. The lord kepeth the from al euyl: he kepeth euery thy soule.

Anty. If thou lord.

Dominus custodiat introitum tuum ⁊ exitum tuum: ex hoc nunc, et usque in seculum.

Requiem eternam dona eis Domine: et lux perpetua luceat eis.

An. Dominus custodit te ab omni malo: custodiat animam tuam dominus. An. Si iniqui.

C The. c. xxix. Psalm.

C Psalmus. c. xxix.

From the deepe places haue I called vnto the (oh) lord lord heare my voyce.

Let thin eares be intentife, to the voyce of my prayer.

If thou (lord) wylte loke so straitly vpon synnes: o lord, who shall abyde it.

But ther is mercy wyth the: ⁊ by cause of thy lawe, haue I abyden the, o lord.

My soule hath abyden in his worde: my soule hath trusted in the lord.

From the moorning watche vnto night: let Israel truste in the lord.

For wyth the lord there is mercy: and his redemption is plentuous.

And he shall redeme Israel, from all the iniquities of it.

Lord geue them eternall reste: and let contynuall lycht shyne vnto them.

Anty. If thou (lord) imputest mennes synnes vnto them: lord who shall abyde it. Anty. The workes.

De profundis clamaui ad te dñe: domine exaudi vocem meam.

Et auert aures tue intendentes: in vocem deprecationis mee.

Si iniquitates obseruaueris domine: domine, quis sustinebit.

Quia apud te propitiatio est: ⁊ propter legem tuam sustinuit te domine.

Sustinuit anima mea in verbo eius: sperauit anima mea in domino.

Ac custodia matutina, usque ad noctem: speret Israel in domino.

Quia apud Dominum misericordia: et copiosa apud eum redemptio.

Et ipse redimet Israel ex omnibus iniquitatibus eius.

Requiem eternam dona eis domine. Et lux perpetua luceat eis.

An. Si iniquitates obseruaueris Domine: domine quis sustinebit?

An. Opera,

The

tuarū dñe ne despicias
 & sus. Porta inferi. &
 Erue dñe animas eorū

to the gates of helle. ¶ Chaunswere,
orde delyuer they? soules.

Anty.

Dirige.

Anty. I herde a voyce.

Che songe of Mary.

My soule magnifieth the Lorde.

And my spirite hathe reioysed in god, my sauour.

Ho: he hath loked on the lowe degre of his hād mayde: Behold, now frō hēssōrth shall all generations call me Blessed.

Ho: he that is myghty hath done to me great thynges, and blessed is his name.

And his mercy is alwaies on them that feare him: throughtout all generations.

He hath shewed strength with his arme he hath scatered them that are proude in the imagynacion of theyr hertes.

He hathe put downe the myghty from theyr seates: and hathe exalted them of lowe degree. **IOZ ZII**

He hathe fylled the hungrye with good thynges: and hath sent awaye the ryche emptye.

He hathe remembred mercy: and hathe holpen his seruaunt Israel.

Euen as he promysed to our fathers: Abraham and to his sede for euer.

Lorde gyue them eternall reste: and let contynual lyght shyne vnto them.

Anty. haue herde a voyce from heuen sayeng: Blessed be the deade, whiche dye in the lorde.

Lorde haue mercy on vs. **C**hryst haue mercy on vs. **L**orde haue mercy on vs. **O**ur father, whiche arte. **M**ayle Mary.

A. j.

The

An Audiui vocem.

Canticum Marie
Significat anima
mea dominum.

Et exultauit spiritus meus: in deo salutari meo.

Quia respexit humilitatem ancille sue: ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit michi magna qui potens est: et sanctum nomen eius.

Et misericordia eius a progenie in progenies timentibus eum.

Fecit potentiam in brachio suo: desperis superbos mente cordis sui.

Deposuit potentes de sede: et exaltauit humiles.

Esuriētes impleuit bonis: et diuites dimisit inanes.

Suscepit Israel puerum suum: recordatus misericordie sue.

Sicut locutus est ad patres nostros: Abraham, et semini eius in secula.

Requiem eternam dona eis domine: et lux perpetua luceat eis.

An. Audiui vocē de celo dicētes: beati mortui qui in dño moriuntur.

Grie eleison. **C**hriste eleison. **G**rie eleison. **P**ater noster. **A**ue maria gratia.

Psalmus. cxlv.

Auda asa mea dñm
laudabo dominū in
vita mea : psallam deo
meo q̄ diu fuero.

Nolite cōsidere i pñcti-
pib⁹: nec in filiis homi-
nū in q̄bus nō est salus.
Exibit spiritus eius et
reuertetur in terrā suā:
in illa die peribūt oēs
cogitationes eorum.

Beat⁹ cui⁹ de⁹ Jacob
adiutor eius: spes eius
in dño deo ipsi⁹, q̄ fecit
celum et terrā : mare et
omnia que in eis sunt.

Qui custodit veritatē
in secul⁹ facit iudici-
um iniuriarū patiensib⁹
dat escam esurientib⁹.

Dominus soluit com-
peditos : dominus il-
luminat cecos.

Dominus erigit el-
fos: dñs diligit iustos.

Dominus custodit ad-
uenas : pupillum et vi-
duam suscipiet, et vias
peccatorum desperdet.

Regnabit dñs in secu-
la: deus tu⁹ syon in ge-
neratione et gñrationē

Requiem eternam do-
na eis domine : et lux
perpetua luceat eis.

Cursus.

Apotha inferi. **R.** Erue

domine animas eorū.

Predo videre bona dñi

R. In terra viuēcium.

R. Domine exaudi ora-
tionem meā. **R.** Et cla-

mo: meus ad te veniat.

Che. cxlv. Psalmus.

D Rayse the lordē (my soule) I shall
laude the lordē durynge my lyfe: I
shall synge to my god, so longe as I lyue

Truste yē nat in pynces, nor in the chyl-
dren of men, in whom there is no healthe
My soule shall passe out, & shal retourne
in to his countrey: in that day shal al they
cogitations peryshe.

Blessed is the man, whose helper is the
god of Jacob: whose hope is in his lordē
god, whiche made heuen and earthe, and
see, and all that be in them.

Whiche kepeth truthe euermore, dothe
iudgement to them that suffre wronge,
and gyueeth meate to the hungrye.

The lordē losethe the fettered: the lordē
gyueeth syght to the blynde.

The Lordē lyftech vp them that be fal-
len, the lordē loueth the ryghtuous.

The lordē preserueth straungers: he shall
defende the fatherles, and the wydowe,
and shall destroye the wayes of synners.

The lordē shal reigne euermore: thy god
(o Syon) from one generatiō to another

Lorde gyue them eternall reste. And let
continually lyght shyne vnto them.

Che versicle. From the gates of hell

Chanswer. Lordē deliuer they⁹ souls

Che vsicle. I trust to se the goodes of
the lordē. **C**he answe. In p̄ laude of lyfe

Che vsicle. Lordē god here my prayer

Che answe. And gyue hearynge to
my clamoure.

Let vs

E Let vs praye.

God to whome it is appropriated to be mercyfull euer and to spare, be mercyfull to the soules of thy seruauntes of eche kynde, and forgyue them al theyr synnes, that they beinge loosed from the bondes of death, may deserue to ascende vnto lyfe. By Chyriste our lord.

God, the lord of pardon, graunte vnto the soule of N. thy seruaunt, (the yeres minde, of whose death we haue in remembraunce) a place of rest, the blyssfull quiete, and clerenes of thy lyght. By Chyriste our lord.

God, whiche haste caused thy seruauntes in pontificall dignitie, to be accomplished amonge the pcestes apostolyke, graunte we beseeche the, that they may entoye in heuen the continuall company of them, whose office they did beare somtyme heare in earthe. By Chyriste.

God the grauntour of pardon, and the louer of mannes saluacyon, we beseeche thy mercy, that thou wylte suffre the congregacions of our brothers and sisters, beyng departed out of this world throughe the intercession of blessed Marye the vyrgyn, and Saynt Mychel the archangel, and all holy sayntes, to come to the congregacyon of euerlastynge felicitye. By Chyriste our lord.

God, that arte creatour and redeemer of all faythfull people, graunt vnto the soules of all trewe beleuers,

A.ij. beyng

Cremus.

Deus cui proprium est miserere semper et parcere, propiciare aiaibus famuloru famularuq; tuaru, et oia eorum peccata dimitte: vt mortis vinculis absoluti transire mereantur ad vitam. Per xpm dominum nostrum.

Deus indulgentiaru dñe, da aie famulatu vel famule tue. A. cuius aniuersariu depositionis diem comes moramur, refrigerij sedem q̄ris beatitudinē, luminis claritatē. Per

Deus qui inter apostolicos sacerdos famulos tuos pontificali dignitate ceteri fecisti: p̄esta q̄s, vt quoz vice ad horam gerebant in terris: eoz p̄petue cōsortio letetur in celis. Per Christum dominu nostrum.

Deus venie largitor et humane salutis amator: q̄s clemētiā tuam: vt n̄ra congregacionū fratres et sorores qui ex hoc seculo transierūt: intcedēte beata Maria semper virgine beato Michaelē archangelo cum oib; sanctis tuis, ad p̄petue beatitudinis consortium puenire cōcedas. Per xpm dominum nostrum.

Fidelium deus oim cōditor et redemptor animabus omnium fidelium defunctorum

remissionem cunctorum,
tribue peccatorum: ut indul-
gentiam quam semper
optauerunt, piis suppli-
cationibus consequantur.
Qui venturus es iudi-
care viuos et mortuos
et seculum per ignem. Amen
Requiescant in pace.
Amen.

C Ad matutinas pro
defunctis.

An. Dirige domine

Psalmus. v.

Auribus meis auribus
percepe domine: in-
tellige clamorem meum.
Intende voci oratio-
nis mee: rex meus et de-
us meus.

Quoniam ad te orabo
domine: mane exaudies
vocem meam.

Mane astabo tibi et vi-
debo: quoniam non deus vo-
lens iniquitatem tu es.
Neque habitabit iuxta
te malignus: neque pma-
nebunt iniusti ante o-
culos tuos.

Odisti omnes qui operantur
iniquitatem: prodes omnes qui
loquuntur mendacium.

Utrum sanguinem et dos-
ilum abhominabitur
dominus, ego autem in multitu-
dine misericordie tue.

Introibo in domum tuam
adorabo ad templum san-
ctum tuum in timore tuo.

Non deduc me in iusti-
cia tua propter inimicos
meos: dirige in conspe-
ctu tuo viam meam.

Dirige.

beinge deade, remission of al theyr synnes
that thzough deuoute pzaers they may
attayne thy gracypous pardon, whiche
they haue alway despyed. Whiche shalte
come to iudge the quicke and the deade,
and the worlde, by fyre. So be it. God
haue mercy on al christe soules. So be it.

C Matyns of the Dirige.

Antp. Directe good lord.

C The. v. Psalm.

Lorde perceue my wordes wth thyne
eares: vnderstande my clamoure.
Take hede to the voyce of my prayer:
my kynge and my god.

For vnto the wyl I pray (o lord) early
shalte thou heare my voyce.

Early shall I stande by the, and I shal
see: for thou arte a god, nat sauourynge
iniquite.

For the maligne shall nat dwell nere
the: neyther shal the vnryghtuous abide
before thyne eyes.

Thou haste hated all that do iniquite
shalte destroye all that speake falsehode.

A man that is bloudy and receytful, the
lord dothe abhorre: but I thzoughe the
plentuousnes of thy mercy.

Shal entre in to thin house: I shal pray
at thy holy temple in thy feare.

Heade me lord in thy ryghtuousnes:
because of myne enemies directe my way
in thy syght.

For

Dirige.

For in the mouthe of them there is no
truth: the herte of them is full of vanitie
The throte of them is an open graue:
disceitfully haue they done with theyr
tonges: iudge them, o god.

Let them fall from theyr cogitations:
accoyding to the greatnes of theyr wy-
kednes expell them, for they haue sturred
the to angre, lozde.

And let all reioyce that trust in the: they
shall euer moze be glad: and thou shalt
dwell amonge them.

And they shall glory in the, all þe loue thy
name: for thou wilt blesse þe ryghteous.

Lozde thou haste couered vs, as it were
with a shylde of thy good wyll.

Lozde gyue them eternall reste: and let
continually lyght shyne vnto them.

Antp. Directe good lozde, my way in thy
lyght. **Antp.** Turne the lozde.

The. vi. psalme.

Lozde, rebuke me nat in thy fure:
neither chasten thou me in thyne
anger.

Haue mercy on me lozde, for I am sycke:
heale me lozde, for my bones are brouled
And my soule is very sore troubled: but
howe longe lozde.

Turne the lozde, and deliuer my soule:
saue me for thy mercy.

For there is none in death that hathe
mynde of the: and in helle, who will ac-
knowledge the.

Quoniam non est in ore
eorum veritas: cor eo-
rum vanum est.

Sepulchrum patens est
guttur eorum: lingua
suis dolose agebant: in
dixit illos deus.

Decidant a cogitatio-
nibus suis secundum mul-
titudinem impietatum
eorum expelle eos quo-
nia irritauerunt te dñe.

Et letentur omnes qui
sperant in te: in eternum
erultabunt et habita-
bis in eis.

Et gloriabuntur in te
omnes qui diligunt no-
men tuum: quoniam tu
benedices iusto.

Dñe vt scuto bone vo-
luntatis tue coram nos.

Requiem eternam do-
na eis domine: et lux p-
petua luceat eis.

Dirige dñe deus me-
us in conspectu tuo vias
meas.

Psalmus. vi.

Domine ne in furo-
re tuo arguas me:
neq; in ira tua corripi-
as me.

Miserere mei domine:
quia infirmus sum: sana
me dñe quoniam corru-
pta sunt ossa mea.

Et anima mea turbata
est valde: sed tu domi-
ne vsquequo.

Conuertere dñe et eripe
animam meam: saluum me fac
propter misericordiam tuam.

Quia non est in morte
memoria tui: in inferno
autem deus constituitur tibi.

L. iij.

I haue

laborauit gēi meo:
lauabo p̄ sigulas noctes
lectum meum: lachrimis
meis stratu meū rigabo
Turbat⁹ est a furore o-
cul⁹ me⁹: inueterauit in
ter oēs inimicos meos
Discedite a me omnes
qui operamini iniquita-
tem: qm̄ exaudiuit dñs
uocem fletus mei.

Exaudiuit dñs depre-
cationem meā: dñs ora-
tionem meam suscepit.
Erubescāt et cōturbēt
vehemētē oēs inimici
mei: cōuertātur et eru-
bescāt valde velociter.
Requiem eternam do-
nā eis dñe: et lux perpe-
tua luceat eis.

Ant. Conuertere dñe et
eripe aīam meā: qm̄ non
est in morte qui memori-
sit tui. Ant. Ne quando

Psalmus. vii.
Domine deus meus
in te speraui: saluū
me fac ex oībus p̄sequen-
tibus me, ⁊ libera me.
Ne quando rapiat ut
leo animam meam: dum
nō est qui redimat neq;
qui saluum faciat.

Domine deus meus si
feci istud: si est iniquitas
in manibus meis.
Et reddidit retribuenti-
bus mihi mala: decidit
merito ab inimicis meis
in inanem.

Persequat⁹ inimic⁹ aīz
meā: cōprehendat ⁊ cō-
culcet in tra uitam me-
am: et gloriam meam in
puluerem deducat.

Dirige.

I haue labourred in my sorowte, I shall
euery nyght washe my bedde: with teares
shall I weate the place where I lye.

My eye is troubled w̄ wodnes: I haue
waren olde amonge all myne enemyes.

Thyng from me al ye that worke wy-
kednes: for the lord hath herde the noyse
of my wepyng.

The Lord hath herde my prayer: the
lord hath receyued my petition.

Let all myne enemyes be greatly asha-
med and confounded: let them be asha-
med and confounded very quickely.

Lord geue them eternall reste: and let
continually lyght shyne vnto them.

Anty. Turne the Lord and deliuer my
soule: for he is nat in deathe, that hath
mynde of the. Anty. NESTE any tyme.

The. vii. Psalm.

O Lord my god, in the haue I tru-
sted: saue me from al that persecute
me, and deliuer me.

Nest any tyme they deuour my soule as
a lyon, whylst there is none that may re-
deme nor saue me.

O lord god, if I haue done this thyng:
if wyckednes be in myne handes.

If I haue required euyl to them that
dyd for me: let me than worthely falle in
to myne enemyes handes.

Let an enemye persecute my soule: let
hym take it and treade downe my lyfe in
earthe, and byng my glory into duste.

Antyfe

Dirige.

Arise lord in thy wathre: and be exalted
in the countres of myne enemyes.

And arise my lord god in the pcepte
that thou haste comaunded: and the con-
gregation of people shall compasse the.

And for þe same go vp agayne on hygh:
the lord iudgeth nacyns.

Iudge me Lord accordynge to my iu-
stice: and procede vpon me accordynge to
myne innocency.

Let the wyckednes of synners be con-
sumed, and thou shalt orde the iuste: o
god, that enserchest herte and reynes.

My iuste helpe is from god, whiche pre-
serueth the ryghtuous in herte.

The Lord is a iuste iudge, stronge and
pacyent: is he angry all tymes?

Excepte ye be tourned he hathe shaken
his swerde: he hathe bended his bowe,
and hathe made it redy.

And hath prepared in it vessels of death
he hathe made his arrowes hotte.

Lo he breedeth iustice, he hath conceiued
sorrow: hath brought forth vngodlynnes.

He hathe opened a lake and dygged it
out: and hathe fallen in to the pytte that
hym selfe made.

Let hys sorrowe be tourned vpon hys
owne hed: and let hys wyckednes fall
vpon his owne crowne.

I shall make knowledge to the lord ac-
cordynge to his iustice: and shall syng to
the name of the lord moste hyghest.

A. iiij.

Lord

Exurge domine in ira
tua: et exaltare in fini-
bus inimicorum meorum.

Et exurge domine de-
meus in pcepto quod
mandasti: et synagoga
populorum circumdabit te
Et propter hanc in al-
tum regredere: dominus
iudicat populos.

Iudica me domine se-
cundum iustitiam meam:
et secundum innocentiam
meam super me.

Consumetur nequitia
peccatorum et diriges
iustum: scrutans corda
et renes deus.

Iustum adiutorium me-
um a domino. q̄ saluos
facit rectos corde.

Deus iudex iustus fortis
et patiens: nunquam trans-
itur per singulos dies.
Nisi conuersi fueritis
gladius suum vibrabit:
arcum suum tendit et
parauit illum.

Et in eo parauit vasa
mortis: sagittas suas
ardentibus effecit.

Ece parturit iniquita-
tem concepit dolorem:
et peperit iniquitatem.

Uacu aperuit et effodit
eum: et incidit in foveas
quam fecit.

Conuerteretur dolor ei-
us in caput eius: et in
verticem ipsius iniqui-
tas eius descendet.

Confitebor domino se-
cundum iustitiam eius:
et psallam nomini do-
mini altissimi.

Requiem eternam do-
na eis domine. Et lux
perpetua luceat eis.

Ant. Quando rapiat
ut leo aiam meā: dū nō
est qui redimat, neq; qui
saluum faciat.

C. Aestas.
A porta inferi.

R. Responsorium.
Erue dñe aīas eorum.
Pater nŕ. Et ne nos.
Sed libera nos.

C. Rectio prima.
Arce mihi domine,
Nihil enim sunt di-
es mei.

Quid est homo qā ma-
gnificas eū: aut qđ ap-
ponis erga eū cor tuū.
Alisitas eum diluculo:
et subito probas illum.
Atque non parcis
michi nec dimittis me:
ut glaciā saluam meas.
Peccaui. Quid faciam
tibi, o custos hominum.

Quare posuisti me con-
fartum tibi: et factus
sū mihi meripŕi grauis.

Cur non tollis pecca-
tum meum: et quare non
auferis iniquitatē meā.

Ecce nūc ī puluere dor-
mio: et si mane me queŕ-
eris, non subsistam.

C. Responsorium.

Crede qđ redēptor me
us uiuit: et in nouissimō
die de fra surrectur⁹ sū

Dirige.

Lorde graue them eternall reste: And let
continuall lyght shyne vnto them.

Anty. Leste any tyme he may rauyŕhe my
soule as a lyon, whan there is none that
wyl redeme it, nor saue it. **C.** The anſwere
From the gates of helle. **C.** The anſwere
Lorde delyuer theyr soules. **O.** Our father.
And leade vs nat. But delyuer vs.

C. The fyrste lesson.
S. Spare me o lorde, my dayes be brete
and thorte.

F. For what is the man, whom thou doste
magnifye.

O. Why from him thyne herte, wŕste thou
transporte.

C. Comfortyng hym in the moynynge: and
sodeynlye

C. Thou temtest hym agayne ī aduersitie
Why doste thou nat so muche, as suffre
me a lytle

C. That I may tary the swallowyng of my
Lorde I haue offended, et what shal I do
Thou that orderyst man in euery thyng
Why woldest thou make me, to swarue
from the so.

C. And makest me to be myn owne vndoing
Why takest thou nat from me, my synful
lyuyng.

C. Lo howe in duste, I slepe wonders faste
And if thou tary a whyle, all helpe wyl be
paste. **C.** The anſwere.

C. Verely thy nke, and belene surely
That my redemer is eterne on lyue

And

Dirige.

And that at the laste day finally
Out of the earthe, who so it deny
I shall asyle, and shall agayne reuyue
And in my fleshe, I shall playnly see.

My god my, sauour, whiche hath redeemed
me in **C** The firste.

whom I shall beholde, as in very dede
As perfectly, as any is able to deuyse
None other it is, that shall be in my Rede
But I my selfe, with these present eyes
Shall him beholde, in moste pfect wispe,
And in my fleshe, I shall playnly see.

My god, my sauour, which redeemed me

C The seconde lesson.

My soule is full weary of this lyfe.
That I leade.

And of this world, full lytle dothe it reke
But suffre me a whyle, agayne my selfe
to pleade

That for very bytter anguryshe, my wo-
des out they breake.

And paine maketh my soule, to god thus
to speake.

Thou god, take from me thy cōdemna-
cion.

Shewe me why thou hadst me in this
fallyson.

I wene þ thou doste some pleasure take
Thus with calamite, me to ouerpele.

Whiche am the very worme, þ thy handes
dyd make.

Thou art so good, that thou wilt not be
I gylt.

L. v.

And

Et i carne mea videbo
Deum saluatorem meum.

C Aterius.

Quem visurus sum ego
ipse et non alius: 2 ocu-
li mei cōspecturi sunt.

Et i carne mea videbo
Deum saluatorem meum.

C Lectio. ii.

Eder animam meam
viam vicem meam.

Dimittam aduersum me
eloquium meum.

Loquar i amaritudine
anime mee dicam deo.

Noli me condemnare.

Judica michi cur me i
ta iudices.

Nunquid bonum tibi
videtur, si calumniaris
et opprimas me opus
manuum tuarum?

Et consilium impiorum
adiuues.

Dirige.

*Nunquid oculi carnei
tibi sunt? Aut sicut vi-
det homo, et tu videris?*

*Nunquid sic ut dies ho-
minis dies tui: et anni
tui sicut humana sunt
tempora?*

*Ut queras iniquitatem
meam, et peccatum meum
scueris.
Et scias: quia nihil im-
pium fecerim.*

*Lū sit nemo qui de ma-
nu tua possit eruere.*

C Responsorium.

*Qui Lazarum resuscit-
asti a monumento fe-
tidum.*

*Tu es dñe dona requi-
em, et locū indulgentie.*

C Aversus.

*Qui venturus es iudic-
are vivos et mortuos,
et seculum per ignem.*

*Tu es domine dona re-
quiem, et locum indul-
gentie.*

And wylte thou helpe them in theyr wy-
kednesse?

Be thyne eyes fleschly, as other mennes be:
And seest thou none other wyse, than other
men do see?

Be thy dayes lyke to þe dayes of other me:
Thy yeres and tymes, be nat they also.

In no other maner or fashyon then.

Be þe yeres of men, which so sone ouer go
Oþer synne and iniquitie, why enserchest
thou so.

And yet thou knowest, þe in me no synne
shal be fande.

Sythe no man may escape thy mortall
hande.

C The versicle.
O blessyd god, whiche by myracle diuine
Bydest reple by Lazar, fro his sepulture
whan he in þe same, foure dayes had lyne
So that his body began to sauour:
Lyke as it fareth by every creature.

Graunte them reste, that from hens are
disceded.

And graue them pardon, where they haue
offended.

C The answer.
Thou that shalte come to iudge, & graue
sentence.

Upon quicke and deade, and the world
ouer all.

And by burnyng fyre shalt tye þe cōscience
Of every creature, in iudgement general.

Whiche to escape, may no man mortall.

Graunte them rest, þe fro hens are disceded.
And graue them pardon, where they haue
offended.

Dirige.

offended. **T**he thyrd lesson.

Uny handes (good lord) haue me
made and formed

In euery parte, all in compasse rounde
And shal I now agayne so sone be ouer
toured

Remembze howe thou madest me lyke
clay, out of the grounder

Nowe agayne to duste, shal I so sone
redounder

Lyke soft mylke, haste þ nat me pressed

And like vnto chese, hast þ nat me pressed

With skynne & fleshe also, for the nones

Thou haste me enclosed, and therewith
ouer clade

And eke also, with senowes and w bones

Thou haste compacte me, and stronge
thou haste me made

Lyfe and mercy of the also I had

And with thy goodnes, & thy visitation

Thou hast continually be my pseruacion.

The answer.

O good lord, in what maner place

May I hyde my selfe, in þ feareful houre

Away from thy moste glorious face

Whan þ thou, as souereygne Emperour

The worlde shalte iudge, by thy wonde-
rous power

For I knowe well, that in my lyfe dayes

I haue synned muche, by many sondre

wayes. **T**he vericle.

For of my synnes, I am full sore adrad

I shalbe ashamed, befoze the to appere

whan

Lectio tertia.

Anno tue domine
fecerunt me.

Et plasmanerunt me totum in circuitu.

Et sic repente precipitas me.

Memento queso quod sicut lutum feceris me.

Et in puluerem reduces me.

Honne sicut lac multasti me: et sicut caseum me coagulasti.

Pelle et carnibus vestisti me: ossibus et nervis compegisti me.

Etiam et misericordiam tribuisti mihi: et visitatio tua custodivit spiritum meum.

Responsorium.

Domine quando ueneris iudicare terram: ubi me abscondam a vultu ire tue?

Quia peccavi nimis in vita mea.

Cierfus.

Commissa mea pauesco et ante te erubesco.

Dum veneris iudicare,
noli me condemnare.
Quia peccavi nimis in
vita mea.

Ps. I. n loco.

Psalmus. xxiij.

Dominus regit me,
et nichil michi de-
erit: in loco pascue ibi
me collocavit.

Super aqua refectionis
educavit me: anima
meam convertit.

Deducit me super se-
mitas iustitie: propter
nomen suum.

Nam et si ambulavero
in medio umbrę mortis:
non timebo mala quon-
iam tu mecum es.

Arga tua et baculus tu-
us: ipsa me consolata sũt.

Parasti in conspectu
meo mensam: adversus
eos qui tribulant me.

Impinguasti i oleo ca-
put meum: et calix me-
us in ebrietas quā p̄clarus est.

Et misericordia tua
subsequetur me: omni-
bus diebus vite mee.

Et ut inhabitem in do-
mo domini: in longitu-
dinem dierum.

Requiem eternam do-
na eis domine: et lux p̄-
petua luceat eis.

**In loco pascue ibi
me collocavit.**

Delicta.

Psalmus. xxiij.

Dirige.
Whan thou shalt come to iudge bothe
good and bad

Neuer suffice for thy mercy dere,

That I be cōdemned thā before the there
for I knowe well, that in my lyfe dayes
I haue synned muche, by many dyuers
wayes. **Anty. In a place.**

The. xxii. Psalm.

The lord ruleth me, and nothyng
shall fayle me: in a place of pasture
there hath he set me.

He hath brought me vpon a freshe wa-
ter: he conuerteth my soule.

He hath ledde me vpon the paches of
iustice: for his names sake.

For althoughe I walke in the myddes
of the shadowe of deathe: I shall feare no
harme, for thou arte with me.

Thy staffe and thy rodde: they haue cō-
forted me.

Thou hast prepared a table in my syght
agaynste them that trouble me.

Thou hast coupled myne heade in oyle:
and my cuppe beyng ful is ryght goodly.

And thy mercy shall folowe me, all the
dayes of my lyfe.

And that I may inhabite in the house
of the lord: for the lengthe of my dayes.

Lord geue them eternall rest: and let
continually lyght shyne vnto them.

**Anty. In a place of pasture, there hath he
set me. Anty. The defaultes.**

The. xxiiij. Psalm.

Vnto

Dirige.

Unto the lord haue I lyfte by my soule (my god) in the I truste: let me nat be ashamed.

Nor let nat my enemyes mocke me: for truly all that euer truste in the shall nat be confounded.

Let al them be confounded, that worke wyckednes in bayne.

Good lord shewe me thy wayes: and teache me thy pathes.

Directe me and teache me in thy truth: for thou art god, my sauour: and I haue susteyned the al the hole daye.

Haue mynde good lord of thy mercifulnes: & of thy mercies whiche euer haue be

The offences of my youthe: nor myn ignozauces do thou nat remembze.

Thou for thy goodnes gaod lord: haue mynde of me, accorpyng vnto thy mercy

The lord is swete and ryghtuous: for this shall he gyue a lawe to them that go out of the waye.

He shall directe the mylde in iudgement he shall teache the meke his wayes.

Al the wayes of the lord are mercy and veryte: to them that requyre his testamēt and his promyses.

For thy names sake good lord, thou shalt haue mercy on my synne: for truly it is greate.

Who is the mā that feareth the lord: he hath ordeyned a lawe to hym in the waye whome he hathe chosen.

Ad te domine leua: animā meam: deus meus in te confido: non erubescam.

Neque irideant me inimici mei: etenim universi qui sustinent te, non confundentur.

Confundantur omnes iniqua agentes: superuacue.

Vias tuas domine demonstra michi: et semitas tuas edoce me.

Dirige me in veritate tua et doce me: quia tu es deus saluator meus: et te sustinui tota die.

Reminiscere miserationū tuarū dñe: et misarū tuarum que a seculo sunt.

Delicta iuuentutis mee: et ignozantias meas ne muneris.

Sedz mias tuā memento mei tu: propter bonitatem tuam domine.

Pulcis et rectus dominus: propter hoc legem dabit delinquentibus in via.

Diriget mansuetos in iudicio: docebit mites vias suas.

Inuerse vie dñi mīa et veritas, requirētes testamentum eius, et testimonia eius.

Propter nomen tuum domine propiciaberis peccato meo: multum est enim.

Quis est homo: qui timet dominū: legem statuit ei in via quē elegit

His

Anima eius in bonis
dormabitur: et semen
eius hereditabit terrā.
Firmamentum est do-
minus timētibus eum:
et testamentum ipsius
manifestetur illis.

Oculi mei sēp ad dñm:
quoniam ipse euellit de
laqueo pedes meos.

Respice in me, et mise-
rere mei: quia vnicus et
pauper sum ego.

Tribulationes cordis
mei multiplicati sūt: de
necessitatē meis erue me
de humilitatē meā,
et laborē meū: et dimitte
vniuersa delicta mea.

Respice inimicos meos
quā multiplicati sunt et
odio iniquo oderūt me.
Custodi aīam meā, et e-
rue me: non erubescam,
quoniam sperant in re-
nnoctēs et recti ad
beferunt michi: quia su-
stinuite.

Libera deus Israel:
ex omnibus tribulatio-
nibus suis.

Requiem eternam do-
na eis dñe: et lux perpe-
tua luceat eis.

Ant. Delicta iuuentutis
mee, et ignorancias me-
as, ne memineris dñe.

Ant. Credo videre.

Psalmus. cxxv.

Domine illumina-
tio mea: et salus
mea quem timebo?

omni⁹ protector vis-
te mee: a quo trepidabo

Dirige.

His soule shall dwell in goodnes: and
his sede shall inherite the earthe.

The lord is a sure ground to them that
feare hym: and his testament that it may
be manifested to them.

My eyes be euer to the lord: for he shall
pull my foote out of the snare.

Loke vpon me, and haue mercye vpon
me: for I am alone, and poore.

The tribulacions of my herte be multi-
plied: delpyer me from necessities.

Beholde my humilite, and my labour:
and forgive al my fautes.

Beholde myn enemyes, for they be mul-
tiplied: and they haue hated me with a
wycked hate.

Kepe my soule, and delpyer me: I shall
nat be ashamed, for I haue trusted in the
Innocentes and good men haue cleued
vnto me: for because that I haue sustey-
ned the.

O god delpyer Israel, from all tribula-
cyons.

Lord give them eternall rest: and let
contynuall lyght shyne vnto them.

Anty The defaultes of my pouthē, and
my ignorancies remembre nat, o lord.

Antyphona. I truste to se.

The. cxxv. Psalme.

The lord is my lyght & my healt:
whom shall I feare?

The lord is the defender of my lyfe: of
whom shall I be adrad?

Whylt

Dirige.

Whyllt euyll doers appoche vnto me,
foz to deuour my flesshe.

Myn enemyes, whiche trouble me: they
were made weyke and fell downe.

If they pytche pavillions agaynste me:
my herte shal nat feare.

If a battayle ryse agaynste me: I shal
truste in it.

One thyng haue I asked of the lord:
that I shal requyre, that I may inhabite
in the house of the lord all the dayes of
my lyfe.

What I may se the wyl of the lord: and
may visite his temple.

Or he hath hydde me in his tabernacle
in the euyll daye he hath defended me in
the secrete place of his tabernacle.

He hath exalted me vpo a rocke, & now
he hath exalted myn heade aboue myne
enemyes.

I haue gone aboute, and haue offered in
his tabernacle: I shal synge the sacrifice
of inuocation: and shal say psalme vnto
the lord.

Heare my voyce Lord, wherewith I
haue cryed vnto the: haue mercy on me/
and heare me.

Myn herte hath sayd vnto the, my face
hath sought the, thy face lord I shal desire.

Tourne nat thy face awaye from me, do
nat swarue fro thy seruauit in thy wrath.

Be myn helper, for sake me nat: neyther
despyse thou me (o god) my sauour.

If

Um appropiant sup
me nocentes: vt edant
carnes meas.

Qui tribulant me in
mici mei: ipsi infirma
ti sunt, et ceciderunt.

Si consistent aduersus
me castra: non timebit
cor meum.

Si exurgat aduersum
me pectus: in hoc ego
sperabo.

Anim petis a domino:
hanc requiram, vt inha
bitem in domo do: in
omnib⁹ dieb⁹ vite mee.

Ut videam voluntate
domini: & visitem tem
plum eius.

Quia abscondit me in ta
bernaculo suo i die ma
lor: pterit me in absco
dito tabernaculi sui.

In petra exaltauit me,
& nunc exaltauit caput
meu sup inimicos meos.

Circuiui & immolaui i
tabernaculo ei⁹: hostia
vociferationis cantabo:
& psalmum dicam dño.

Exaudi dñe vocē meā:
qua clamaui ad te: misere
re mei: & exaudi me.

Tibi dixit cor meuz: ex
quisiuit te facies mea: fa
cie tuā dñe requiram.

Ne auertas faciem tuā
a me: ne declines in
ira a seruo tuo.

Adior: meus esto, ne
derelinquas me: neq⁹
despicias me, deus salu
taris meus.

Dirige.

Quoniam pater meus et mater mea derelinquerunt me: dominus autem assumpsit me.

Non egem pone mihi dominus: mine in via tua, et dirige me in semita recta propter inimicos meos.

Ne tradideris me in animas tribulationum meorum: quoniam insurrexerunt in me testes iniqui: et mentita est iniquitas sibi.

Credo videre bona domini: in terra viventium.

Expecta dominum, viriliter age: et confortetur cor tuum, et sustine dominum.

Requiem eternam dona eis domine: et lux perpetua luceat eis.

Anti. Credo videre bona domini: in terra viventium.

Cursus.

In memoria eterna erit iustus.

Responsorium.

Non auditione mala non timebit.

Pater noster. Et ne nos. Sed libera nos.

Cecro quarta.

Quoniam sceleratus habeo iniquitates et peccata:

Scelera mea atque delicta ostende mihi.

Cur faciem tuam abscondis.

Et arbitraris me inimicum.

Ho: my father and my mother haue for-
saken me: but the lord hath receyued me.

Lorde set me a lawe in thy way: a leade
me in a strayght pathe in spyte of myne
enemyes.

Let me nat go after the mindes of them
that trouble me: for vntruste wyrrnellses
haue rysen agaynste me: and wyckednes
hathe layde vnto them.

I truste to se the goodnes of the lord:
in the lande of the lyuynge.

Loke after the lord, do manfully: and
let thyne herte be comforted / and abyde
the lord.

Lorde gyue them eternall rest: and let
contynual lyght shyne vnto them.

Anty. **I** truste to se the goodnes of the
lord: in the lande of the lyuynge.

The versicle.

The ryghtuous shalbe in eternal remem-
brance. **T**he answer.

He shall nat feare euyl speakynge.

Our father. And leade vs nat. But dely-
uer vs. **T**he fourth lesson.

Howe soze am I laden with synne
and wyckednes:

Lorde of thy goodnes, **I** praye the let me
knowe.

My cursed actes, and greate vnrigh-
tounes.

Wherby my soule in daunger is and wo:

Thy face alas, why hydest thou me fro.

Entreatynge me with lyke extremitye.

As if

Dirige.

As if I were thy moztall enemye.

Agaynste a leafe, that tossed is w wynde

Thou shewyst thy power, thy force, and

thy myght

And doste me persecute, whiche by very
kynde

Am, as the dyre stuble, o: strawe that is
lyght

Syns agaynste me, thou doste bytterly
wyte

And wylt (as I thike) me bytterly by caste
fo: the faultes of my youthe, þ are done
and paste

My feete in stocks, set thou haste faste
Awaytynge ryght narrowly, all my hole
trade

Insomuche þ my footesteppes, numbred
thou haste

And neuertheles, whā deathe shal iuuade

As the rotten dunge, I muste away fade

And sodeynly my fleshe shal turne to
woymes meate

Lyke as a garment, that mothes do wast
and eate. **C**he answere.

Alas (good lord) and welaway

fo: my lyfe euyll spente, my soule is af-
frayde

What shall I do, o: what shall I say

whither shal I flee, thus wofully arayde

But vnto the (lord) fo: mercy and ayde

whiche fo: to graunte, I humbly the pray

Whā thou shalt come, at the latter day.

Che versicle.

Ans.

My

Contra solum qd veni
to rapitur ostendis pos
sentiam tuam.

Et stipulam siccam per
sequeris

Scribis enim contra
me amaritudines.

Et consumere me vis
peccatis adolescentie
mee.

Posuisti in nervo pedē
meum.

Et observasti omnes ses
mitas meas.

Et vestigia pedum meo
rum considerasti.

Qui quasi putredo con
sumendus sum.

Et quasi vestimentum
qd comeditur a tineis.

C Responsorium.

Heu mihi dñe, q: pecca
ui nimis i vita mea, qd
faciam miser, vbi fugia,
nisi ad te deus me, mis
erere mei.

Dum veneris in nouis
simo die.

Cuerlus.

Dirige.

Anima mea turbata est
valde.

Sed tu domine succur-
re ei.
Dum veneris in nouiss-
simo die. .

Reccio quinta.

Homo natus de mu-
liere, breui viuens
tempore.

Repletur multis mise-
riis.
Qui quasi flos egreditur.
Et conteritur, et fugit
velut umbra.
Et nunq̃ in eodē statu
permanet.
Et dignum ducis super
buscmodi a perire o-
culos tuos.
Et adducere eū tecum
in iudiciū.
Quis potest facere mi-
serum de immundo con-
ceptum semine.

Bonne tu qui solus es:
Breues dies hominis
sunt.
Numerus mentium ei⁹
apud te est.
Constituisi terminos
eius.

Qui preteriri non po-
terunt.

Recede ergo paululam
ab eo vt quiescat.

My soule win me, is troubled ryght soze
With greuous sorowe, & depe repentance
Of my manifold synnes, comitted befoze
By very fraylte, of humayne ignoraunce
But yet good lozde, in al suche greuaunce
It for to succour, I humbly the pray
Whan thou shalte come at the latter day

The fyfthe lesson.

The man that procedeth from his
mothers wombe
Whose lyfe in this worlde, is shorste and
transitorio

And in conclusion, is cast in to a tounge
fulfylled is, with manyfolde miserie
Most lyke to a flower, & fade th naturally
And lyke vnto a shadowe, dothe vanyshe
and abate

Neuer contynuyng, in one lyke estate.
And thynkest thou it mete, eyther els co-
uenient

Upon suche a one, so narrowly to spye
Or to contende with hym in iudgement
For who is able, by crafte or pollece
A thynge infecte with synne, to purefy
Whiche was vnclene, fro his concepyon:
No man surely, but thou god alone:

Shorste be the dayes of manes lyfe here
His peres & hast couēted, iust is & numbre
Thou haste appoynted his tyme so nere
Whiche neuer shall passe, neyther ouer
ne vnder

Suffre hym than a whyle, and no more
hym encumber.

Dirige.

Untyl þ day come, þ he hath lōge despyred
Whiche he hath loked for as a seruaunt
hyred.

¶ The answer.

Lozde I beseeche the, to race out of mynde
My greuous synnes, & greate impiety
Whiche I of all other, moste cursed and
vnkynde

Haue dayly comitted, agais̄ thy maiesty
Whiche byngen my soule in greate per-
plexity

Wherof thy pdon, moste mekely I desyre
Whan þ shalte come, to iudge vs by fyre.

¶ The versicle.

Please it the (lozde) my wayes to directe
So eyn alwayes in thy blessyd syght
That I may deserue, amonge thy electe
Euer to beholde, that gloriuous lyght
Wherin thou reygnest, as god of myght
Thyther to byng me, I humbly the requyre
Whan þ shalte come, to iudge vs by fyre.

¶ The syxte lesson.

Who can assure me, that thou wylte
me defende

In the lowe place, & me to hyde secretly
Untyll thy fury be paste, and at an ende

And to appoynt me a tyme certeynly

Whā it may the please, for to remēbe me
For what w I force, to suffre deth & paine
Syns̄ the deade shal ons ryle agayne.

All the longe tyme, of this lyfe mortall
Which as soldour, led I haue in payne
My hope and truste hath ben in specyal
To chaūge this lyfe, that is momētayne

¶ ij.

¶ Into

Donec optata veniat
(et sicut mercenarij) ois
es eius.

¶ Responsorium.

Re recorderis peccata
mea domine.

Dum veneris iudicare
seculum per ignem.

¶ Versus.

Dirige dñe deus meus
in conspectu tuo viam
meam.

Dum veneris iudicare
seculum per ignem.

¶ Lectio sexta.

Quis mihi hoc tri-
buat vt in inferno
protegas me.
Et abscondas me, do-
nec p̄trāseat furoꝝ tuꝝ.

Et constituas mihi tem-
pus in quo recorderis
mei.

Putas ne mortuus ho-
mo rursus viuat.

Lunctis diebꝫ quibus
nunc milito.

Expecto donec veniat
immutatio mea.

Vocabis me, et ego res-
pondebo tibi.

Operi manuum tuarum
porriges dexteram.

Tu quidē gressus me-
os dinumerasti: sed pce
peccatis meis.

¶ Responsorium.

Domine secundum ac-
tum meum noli me iudi-
care.

¶ Nichil dignum in cons-
pectu tuo egi.

¶ Ideo deprecor: maiesta-
tem tuam, vt tu deus de-
leas iniquitatem meam

¶ Ceterus.

Amplius laua me ab in-
iustitia mea, et a delicto
meo munda me: quia ti-
bi soli peccaui.

Dirige.

¶ Into the same, that is heuently & certayne
Wherto whan it lyketh the, me for to call
¶ I wyll the answer, moste gladly of all
To me therfore, that am thy hādyp worke
¶ Sendeth forthe thy succours, and godly
assistance

From whose knowledge nothyng there
may lurke

¶ Syns thou enserchest the secretes of cō-
science

¶ And numbrest my steppes, by godly pro-
vidence

¶ Wherfore I beseeche, thy moste merciful
grace

¶ To spare my sinne, and greuous trespas

¶ The answer.

¶ In iudgement lord, do thou nat procede
After myne acte, and synne moste odious
For I am pfeite, and knowe in very dete
¶ That nothyng I haue done, good or me-
ritorious

¶ Before the to be counted, o God, moste
glorious

¶ Thy maiestie therfore, I beseeche of thy
goodnes.

¶ Cleane to take away my synne, and wyc-
kednes. ¶ The versicle.

¶ Washe me (lord) from myne vncryghte-
wysenes

¶ And of my sinne, make me cleane and pure
For to the only, by greate vngodlynes

¶ I haue offendyd, herof am I sure

¶ And put my soule in right hard aduēture

¶ Thy

Dirige.

Thy maiesty theretofore, I beseeche of thy goodnes

To take cleane away, my synne and wyc-
kednes. Anty. Pleasynge be it.

The. xxxix. Psalme

In longe awayte I loked aft
the lord: & he inteded vnto me

And he harde my prayers: &
he brought me out of the lake of mysery,
and from the muddy claye.

And set my fete vpon a rocke: and dy-
rected my steppes.

And he put into my mouth a newe so-
ge a verse vnto our god.

Many shall fe and shall feare: and shall
truste in the lord.

Blessyd is the man, whose hope is the
name of the lord: and hathe nat regar-
ded vanities and false madneses.

Many meruayles hast thou done, o lord
my god: and in thy disposicions, there is
none that is lyke vnto the.

I haue tolde forth and spoken them:
they are multiplied aboue numbze.

Sacrifice & offerynge thou woldest nat
berelye: & haste made myne eares perfyte.

And burnte offerynge for synne, thou
hast nat required, tha I sayde, lo I come

In the begynnynge of the boke it is writ-
ten of me, that I shulde do thy wyll: for
so wolde I my god, haue thy lawe in the
myddes of myne herte.

I haue declared thy iustice in a greate

ps. liij.

congre-

Ideo deprecor maiesta-
tem tuam, vt tu deus de-
leas iniquitatem meam.

An. Complaceat.

Psalmus. xxxix.

Expectans expecta-
ui dominum: et in-
tendit michi.

Et exaudivit pces me-
as: et eduxit me de lacu
miserie, & de luto fecis.

Et statuit supra petra
pedes meos: et direxit
gressus meos.

Et immisit in os meum
canticum nouum: car-
men deo nostro.

Et idebit multi & time-
bunt: & sperabunt in dño.

Beatus vir cuius est no-
men domini spes eius: &
non respexit in vanta-
tates & insanas falsas.

Multa fecisti tu dñe de
us meus mirabilia tua: &
cogitationibus tuis non
est qui similis sit tibi.

Annuntiavi et locutus
sum: multiplicati sunt
super numerum.

Sacrificium & oblatio-
nem nolui: aures au-
tem perfecisti mihi.

Holocaustum ex pec-
cato non postulas: sicut
dixi, ecce venio.

In capite libri scriptum
est de me: vt facerem vo-
luntatem tuam deus meus.
Volui, et legem tuam in
medo cordis mei.

Annuntiavi iusticiam
tuam in ecclesia magna

Dirige.

ecce labia mea non pro
bibebam dñe, tu scisti.

Iusticiā tuā nō absco:
di in corde meo: p̄tate
tuā ⁊ salutare tuū: dixi
Non absco di iniquitatem tuā
am et veritates tuas: a
consilio multo.

Tu autē dñe ne lōge fa:
cias miserationes tuas
a me: mīa tua ⁊ veritas
tuas semp suscepērūt me

Qm̄ circūdederunt me
mala quorū nō est nume
rus: cōprehenderūt me
iniquitates mee, et non
potui ut viderem.

Multiplicare sunt sup
capillos capitis mei: et
cor meum dereliquit me.

Complaceat tibi dñe,
ut eruas me: dñe ad ad
iuuandum me respice.

Confundātur ⁊ reuere
ātur simuli: q̄ q̄rūt aīas
meam ut auferant eam.

Conuertantur retror:
sum et reuereantur: qui
volunt mihi mala.

Erant confestim cō
fusionem suam: qui dī
cunt mihi, euge, euge.

Exultet ⁊ letentur sup
te oēs q̄rētes te ⁊ dicāt
semp: magnificet dñs,

q̄ diligunt salutare tuū
Ego autē medic⁹ sum, ⁊
paup dñs solū est mei.

A diutor meus et pro
tector me⁹ es tu: Deus
meus ne tradaueris.

Requiem eternam do
na eis dñe: et lux perpe
tua luceat eis.

An̄ Complaceat tibi dñe
ut eruas me, dñe ad ad

congregacion: lo ⁊ thal nat holde in my
lyppes, lozde thou knowest.

I haue nat hiddē thy rightuousnes i my
herte: ⁊ shewed thy trithe, ⁊ thy saluatiō

I haue nat kepte secrete thy mercy and
thy trouthe: from a greate company.

But thou lozde do nat esttraūge thy mer
cyes from me: thy mercy and thy trouthe
haue euer defended me.

For mischeues innumerable haue com:
passed me, my wickednesses haue caught
me, and I was nat able to se them.

They are multiplied mo thā the heares
of my heade: and my herte hath failed me

Let it be thy pleasure (o lozde) for to de
lyuer me: lozde haue regarde to helpe me

Confounded and affrayde be they, that
seke my lyfe for to take it away.

Let them be tourned backwarde and
affrayde: that mynde to do me harme.

Let them incōtinēt beare away their cō
fusion: ⁊ speake to me i skornful wordes.

Let al that seke the, reioyse and be glad
of the: and let all th at loue thy saupnge
helthe, say: The lozde be magnified.

I verely am a begger, and poze: the lord
is myndefull of me.

Thou arte my helper and protectour: o
my god tary nat.

Lozde gyue them eternall reste: and let
continual lyght shyne vnto them.

Anty Pleasing be it vnto the (o lozde) for
to deliyuer me: lozde haue regarde to helpe
me,

Dirige.

me. Anty. Heale my soule, o lozde.

The. xl. psalme.

Blessed is he that considereth the
uedye and the poze: in the euyl day
the lozde shall delouer hym.

The lozde shall preferue hym, & refrefhe
hym, & make hym fortunate in þe earth, &
shall nat delouer him to his enemies.

The lozde shall succour hym, lyenge dis-
eased in his bedde: all his estate thou hast
chaunged in his infirmitie.

I sayde, lozde haue mercy on me: heale
my soule, for I haue trespassed to the.

Myn enemyes spake euyl vnto me, say-
yng, whan shall he dye, that his name
may peryshe.

And thoughe he entred in for to see, he
spake vanities: his herte gathered mys-
chiefe vnto it selfe.

He issued forth, and spake to the same
purpose.

Agaynst me dyd al myn enemyes mur-
mure agaynst me haue they imagyned
mylchiefe.

They haue deuised an vntrue sayenge
by me: that he that slepeth haue no helpe
to ryle agayne.

For a man pretending peace vnto me,
(in whom I trusted) whiche hathe eaten
of my breade, made great meanes to sup-
plante me.

But thou lozde haue mercy on me: and
restoze me: and I shall requite them.

M. iiii.

In that

tuandum me respice.
An. Sana domine.

Psalmus. xl.

Batus qui intelli-
git super egenum
et pauperem: in die ma-
la liberabit eum dñs.

Dñs cōseruet eū & vi-
uificet eū & beatū fac-
et eū in fra, & nō tradat
in aīam inimicōz eius.

Dñs opē ferat illi sup-
lectū doloris eius: vñ
uersum strātū ei⁹ versa-
sti in infirmitate eius.

Ego dixi domine mise-
rere mei, sana animam
meam q̃a peccabi tibi.

Inimici mei dixerunt
mala michi: quādo mo-
rietur & peribit nomen
eius.

Et si ingrediebatur vt
videret vana loqueba-
tur: cor eius congrega-
bat iniquitatem sibi.

Egrediebatur foras et
loquebatur in idipsum.

Aduersum me susurra-
būt omnes inimici mei.
aduersum me cogita-
bant mala michi.

Verbum iniquum con-
stituerunt aduersus me:
nūquid qui dormit nō
addiciet vt resurgat.

Et tenim homo pacis
mee in quo speraui, qui
edebat paues meos ma-
gnificauit super me sup-
plantationem.

Tu autem domine mi-
serere mei, et resuscita
me: et retribuam eis.

In hoc cognoui qm̄ vo
luiti me: qm̄ nō gaude
bit inimic⁹ me⁹ sup me
Me autem propter in
nocenciam suscepisti: et
confirmasti me in con
spectu tuo in eternum.

Benedictus dominus
deus Israel: a seculo ⁊
in seculum: fiat fiat.

Requiem eternam do
na eis Domine: et lux
perpetua luceat eis.

An. Sana domini ani
mam meā: quia peccau
isti. An. Sicut.

Quē admodū deside
rat ceruus ad fon
tes aquarum: ita deside
rat aīa mea ad te deus.

Sicut anima mea ad
deum fontem viuū: quā
do veniam, et aparcho
ante faciem dei.

Fuerunt michi lachri
me mee panes die ac no
cte: dū dixit michi quo
tidie, ubi est de⁹ tuus?

Hec recordatus sum, ⁊
effudi in me animā meā,
qm̄ trāsibo in locum ta
bernaculi admirabilis,
vsq; ad domum dei.

In voce exultacionis,
et confessionis: sonus
epulantis.

Quare tristis es ani
ma mea: et quare cōtur
bas me.

Spera in deo quoniam
ad huc confitebor illi:
salutare vultus mei, et
deus meus.

Ad me ipsum aīa mea
cōturbata est: ppter ea

Dirige.

In þ I haue pcepued þ thou fauourest
me, þ my enemy shall nat triūphe vpo me

But for myne innocency, thou haste de
fended me: and haste made me sure in thy
syghte for euer.

Blessyd be þ lordē god of Israel: wōlde
withouth ende. So be it, so be it.

Lordē gyue them eternall rest: and let
contynuall lyght thynē vnto them.

Anty. Heale my soule lordē, for I haue
sinned agaynste the. Anty. My soule,
thyrsed.

As the herte longeth after the
fountaynes of waters: so dothe my
soule longe after the, o god.

My soule hathe thyrsed after god, the
lpyunge fountayne: whan shall I come
and appere before the face of god.

My teares were to me day and nyght in
steade of breade: whylste it is dayly sayde
vnto me: where is thy god?

These thynges I called to mynde, and
caste it in my thought: because I shall
departe in to a place of merueilous habi
tacion, eyn vnto the house of god.

With a voyce of gladnes and cōfession,
lyke the sounde of one that banketteth.

Why arte thou sorowfull, my soule: and
why doste thou trouble me.

Truste in god, for I shall euer confesse
hym that gyueth healthe vnto me, and is
my god.

The soule within my selfe is troubled:
therfore

Dirige.

therfoze I shall haue the in mynde in the
lande of Iordan, and the lytle mountay-
nes of Hermon.

Depenes calleth vpon depenes with the
noyle of watercourses.

All thy repnes and thy floudes, haue
ronne ouer me.

In the day the lord hath sente forth his
mercy: and in the nyght his songe.

In me is prayer to the God of my lyfe:
I shall say vnto god, þy arte my defender.

Why haste thou forgotten me: and why
do I go all sorrowfull, whylst myne en-
emye doth afflict me.

Whylst my bones are broken: myn ene-
mies þy trouble me, haue cast it i my tethe.

Whylst they say to me euery day: where
is thy god.

Why arte thou sorrowfull, my soule: and
why troublest thou me.

Trust in god, for yet I shall make know-
ledge to hym: that he is my sauoure and
my god.

Lord gyue them eternall reste: and let
continual lyght shyne vnto them.

Anty. My soule thyrted for god, the ly-
uyng fountaine, whan shall I ones come
and appere before the face of god:

The versicle.

Lord gyue them eternall reste.

The answer.

And let continual lyght shyne vnto them
Our father, whiche arte in heuen.

The

memor ero tui de terra
Iordanis et Hermonis
a monte modico.

Abissus abissum inuoc-
cat: in voce catharacta-
rum tuarum.

Omnia excelsa tua, et
fluctus tui: super me
transierant.

In die mandauit domi-
nus misericordiam suam,
et nocte canticum eius.

A pud me oratio Deo
vste mee: dicam deo sur-
ceptor meus es.

Quare oblitus es mei, et
quare contristatus sum? I cedo
dum affligit me inimicus
Dum confringitur ossa
mea extorauerunt mihi
qui tribulant me in
inimici mei.

Dum dicunt mihi per
singulos dies: ubi est
deus tuus.

Quare tristis es anima
mea: et quare contur-
bas me.

Spera in deo quoniam ad huc
confitebor illi: salutare
vultus mei et deus meus.
Requiem eternam dona
eis Domine: et lux
perpetua luceat eis.

Ant. Situit anima mea ad
deum fontem viuum: quoniam
veniam et apparebo ante
faciem dei.

Agnus.

Requiem eternam dona
eis Domine.

Responsorium.

Et lux perpetua luceat
eis. Pater noster.

Lectio septima.

Spiritus meus at-
tenuabitur.
Dies mei breuiabuntur.

Et solum michi super-
est sepulchrum.

Non peccauit et in ama-
ritudinibus mortator o-
culus meus.

Libera me Domine, et
pone me iuxta te.
Et cuiusuis man⁹ pug-
net contra me.
Dies mei transierunt.

Logiterationes mee dis-
sipate sunt.
Torquentes cor meum
Noctem verterunt in
diem.
Et rursū post tenebras
spero lucem.

Si sustinuerō infernus
domus mea est.

Et in tenebris strauit le-
ctulum meum.

Putredini dixi: Pater
meus es.

Mater mea; et foror mea
a vermicibus.

Ditige.

The seventh lesson.
My spirite. God wote, is weykened
wonders soze

My tyme in this worlde, but very shorte
and hayne is

And saue a poze graue, gette I no we no
moze

My synne is nat greate, and yet to me re-
maynes

Nothyng at all, saue greuous bytter
paynes.

But yet helpe me lord, & let me by the spī
And for al mine enemyes, I force nat thā
a whyt

My lyues dayes be passed cleue away
The thoughtes, whiche were wonte to
trouble so my mynde.

The darke nyghte, haue turned in to the
cleare day

And after darkenes, I hope yet lyght to
fynde

But if I cōtinue, thus synful styl a blinde
In cōtynual darkenes, my lodgyng thā
I make

And hell for my dwellyng house, nedes
muste I take.

I spake to þe earth; that byle was & rotte
Sayeng, þe art my father, & þe my mother
And to the wormes in þe earth, also haue
I spoken.

Sayenge thou arte my syster, and thou
also my brother

What hope haue I than, aboue al other
who

Dirige.

Who shall reward my paynes, & which
I abode

Surely none other, but onely & my god.

The answer.

Thus dayly in me, my synne encreasynge
double

And I nat repentynge in my lyfys space

The feare of deathe, full soze my herte
dothe trouble.

For why in that lowe and depe infernall
place

There is no redemption, no mercede, no
no grace

But yet good lord, if it maye the please
haue mercy on me, & heale & my dyscase.

The verbe.

O good lord, throughte thy holy name
saueme from perill, in eueri case.

And by thy greate myght, ryde me from
the same.

For why in that lowe, and depe infernall
place

There is no redemption, no mercede, no
no grace

But yet good lord, if it maye the please
haue mercy on me, & heale & my dyscase.

The eyght lesson.

My fleshe is consumed, there is but
my synne and bone

My lippes be fallen awaye, my teethe
bare appete

Take pitty vpon me, & haue compassion
At the least waye, & be my frendes deere

For

Abi est ergo nunc pres
solatio mea, et patiens
tia mea.

Tu es Domine deus
meus.

Responsorium.

Peccantem me quoti
die, et non me peniten
tem timor mortis cons
turbat me.

Quia in inferno nulla
est redemptio.

Miserere mei Deus: et
salua me.

Deus in nomine tuo sal
uum me fac.

Et in virtute tua libe
ra me.

Quia in inferno nulla
est redemptio.

Miserere mei Deus, et
salua me.

Receptio octaua.

Vellet meo consumper
carnib? adhele os
meum, et derelicta sunt
cantamodo labia circa
dentes meos.

Miseremini mei, misere
mini mei, saltem vos a
mici mei: quia manus
Domini tetigit me.

Quare psequimini me,
sicut deus; et carnibus
meis saturamini.

Quis michi tribuat vt
scribant sermones mei.
Quis mihi det vt ex a-
rē in libro stylo ferreo
aut plumbi lamina: vel
celte sculpatur i silice?

Scio enim qđ redemp-
tor meus vivit.

Et in nouissimo die de
terra surrecturus sum.

Et rursum circūdabor
pelle mea.

Et in carne mea videbo
deum saluatorem meuz.
Quem visurus sum ego
ipse (et oculi mei con-
specturi sunt) et non a-
lius.

Reposita est hec spes
mea in sinu meo.

Responsorium.
Requiem eternam do-
na eis domine. Et lux
perpetua luceat eis.

Antiphona.
Qui lazarus resuscita-
sti a monumento feti-
dum.

Dirige.

For the hande of god, so hath me touched
here.

Why persecute you me moze, to encrease
my payne.

Is it my fleshe, & ye wolde haue so faine
Who shall warrant me, that my dedes
shalbe wyten.

O; who can pmesse me, either & they shal
Be registred, so that they shal nat be for-
getten

In tyme leade, o; in the stonye wal
But one thyng I knowe, that sureste is
of all

That my redemer shall euer lyue, this I
knowe for true.

And in the laste daye, that I shall ryle a
newe.

And with this skynne agayne, than
I shalbe clade

And in my fleshe, I shall playnely se
My sauour and my god, whiche hathe
me wrought and made

And as I am nowe, so shall I than be
I shall nat beholde hym, by no depute
But these same ypes shal se hym manifest
This coforte sure remaineth in my brest.

The answer.

Eternall rest, good lord, let them haue
And let them be euer in conynual lyght.

The versicle.

Thou & raystedst, from the fylthy graue
The deade Lazar: throughte thy greate
myght

So

Dirige.

So graunte them grace, of the to haue
the syght
And gyue them reste, that be from hens
discended
And graunte them pardon, where they
haue offended.

The nyntyhe lesson.

Whye frome my mothers wombe,
haste thou me out brought
That wolde to god, that I had ben cleue
Consumed away, euen to ryght naught
So þat none eye, me neuer might haue sene
for than shulde I be, as I had neuer ben
Nowe brought in to þe worlde, & streyght
agayne out sente
Oh that my lyfe dayes full sone are gone
and spent
wherefore god lord spare me yet a whyle
That I may bewaile my sorowe, et I go
fro whens is no retourne, I meane, that
wretched yle
Whiche is the lande of mysery and wo
Covered all with deathe, in darkenes o-
uerthrowe
Where is no rule, nor order at all
But horroz euerlastyng, and payne con-
tynuall. **The answer.**
Wherefore good lord, hertely I the pray
To be a succour, and ayde vnto me
And specially, in that moste dredfull day
When heuyn, and earth, & all þat therein be
shal tremble and quake, befoze the face
of the.

*Tu es domine donare
quiescem.*

Et locum indulgentie.

Lectio nona.

Quare de vultu es
obscuisti me.

*Qui vnam consump-
tus essem.*

*Ne oculus me videret.
Fuissem quasi nō essem
de vtero translatus ad
tumulum.*

*Nūquid non paucitas
dierum meorum finietur
breui?*

*Dimitte ergo me domi-
ne vt plangam paululū
dolorem meum.*

*Antequam vadam ⁊ nō
reuertar ad tram tene-
brofam et opertam mor-
tis caligine.*

*Terrā miserie et tene-
brarū vbi ymbria mortis
⁊ null⁹ ordo: sed sempit-
ern⁹ horroz inhabitans.*

Responsorium.

*Libera me domine de
morte eterna in die illa
tremenda.*

*Quando celi mouendi
sunt et terra.*

Whan

*Dirige.**

*Dum veneris iudicare
seculum per ignem.*

Cæterus.

*Dies illa dies ire cala-
mitatis et miserie.*

*Dies magna, et amara
valde.*

*Quando celi mouendi
sunt et terra.*

*Dum veneris iudicare
seculum per ignem.*

Cæterus.

*Quid ergo miserrim⁹,
quid dicam, vel quid fa-
ciam, dum nil boni per-
feram ante tantum iu-
dicem.*

*Dum veneris iudicare
seculum per ignem.*

Cæterus.

*Nūc Chiste te petim⁹
miserere quesumus.*

*Qui venisti redimere p-
ditos.*

Whan thou shalte come, in thy most fer-
uent yre

The worlde to iudge, by hotte burnynge
fyre. ¶ The versicle.

That is the day, full sozowfull to beholde
That is the day of wrathe, the day of my-
serie

That is the day, to wofull to be tolde
When heuyn & earthe, and al þ̄therin be
Shall tremble and quacke, befoze the
face of the

Whan thou shalte come, in thy most fer-
uent yre

The worlde to iudge, by hote burnynge
fyre. ¶ The versicle.

Alas I wretche, myserable and poze
What thyng shall I do, or what thyng
shall I say

That dyedfull iudge, whan I shall come
befoze

Haupng no good dede, for my selfe to lay
Howe feareful shall I stāde in that dyed-
full day

Whan that thou shalte come, in thy fer-
uent yre

The worlde to iudge, by hotte burnynge
fyre. ¶ The versicle.

Howe therfoze Chyſte, we the besече
ychone

Let thy mercy bnto vs appere
Thou that descendest, from thy heuynly
throne

To redeme them þ̄ losse, & dampned were

Conz

Dirige.

Condeſpne neuer them, whom thou haſte
bought ſo dere.

Wherfoze good lozde hertely I the pray
To be a ſocoure, and ayde vnto me.

And ſpecyally in that moſte dyedfull day
whan heuen and earth, and all that ther-
in be.

Shal tremble and quake, befoze the face
of the.

Whan thou ſhalt come, in thy moſte fer-
uent yze.

The worlde to iudge, by hotte burnynge
fye. **C** The anſwere.

Wherfoze good lozde, we humbly the re-
quyre.

That of thy goodnes, thou woldeſt not
forget.

To deliuer me, from euerlaſtynge fye,
whiche bzakeſt vp þ bzalen gates greate

And viſpyred haſt, the lowe infernal ſeate
And vnto lpyght, them dydeſt reſtoze.

Whiche in payne of darknes, had bene
longe befoze. **C** The verſicle.

Whiche vnto the, thus dyd call and crye
welcome to vs our bleſſed ſauyoz ſwete,

welcome oure redemer, welcome hertely
whiche bzakeſt vp þ bzalen gates great

And viſpyred haſte the lowe infernal ſeate
And vnto lpyght, them dydeſt reſtoze.

Whiche in payne of darknes hadde bene
longe befoze. **C** The verſicle.

Reſt in peace. **C** The anſwere. So be it.
Anty. My bzouled.

*Noli condemnare res
demptos.*

*Libera me domine de
morte eterna in die illa
tremenda.*

*Quando celi mouendi
sunt et terra.
Dum veneris iudicare
seculum per ignem.*

C Reſponſorium.

*Libera me domine de
penis inferni.*

*Qui portas ereas con-
fregiſti, et viſitaſti infer-
num.*

*Et dediſti eis lumen vt
videret te, qui erant in
penis tenebrarum.*

C Verſus.

*Clamantes et dicentes
adueniſti redemptor no-
ſter, adueniſti.*

*Qui portas ereas con-
fregiſti, et viſitaſti infer-
num.*

*Et dediſti eis lumen vt
videret te, qui erant in
penis tenebrarum.*

C Verſus.

Requieſcant in pace.

C Reſponſorium.

Amen.

*Antiphona.
Exultabant.*

C The

Dirige.

The. l. psalme.

Psalmus. li.

Miserere mei deus :
secūdm magnam
misericordiam tuam .
Et scdm multitudinem
miserationum tuarum :
dele iniquitatem meam .
Ampli⁹ laua me ab ini-
quitate mea : et a pec-
cato meo munda me .
Qm iniquitatē meā es-
go cognosco : et pctz me-
um cōtra me est semper .
Tibi soli peccaui : et ma-
lum coram te feci : vt iu-
stificeris in sermonib⁹
tuis , et vincas cum iu-
dicaris .
Ecce enim in iniquitatib⁹ cō-
ceptus sum , et in pctis
cōcepit me mater mea .
Ecce enim veritatem
dilexisti : incerta et oc-
culsa sapientie tue ma-
nifestasti michi .
Asperges me domine
hyssopo , et mundabor : la-
uabis me , et super ni-
uem dealbabor .
Auditui meo dabis
gaudium et leticiam : et
exultabunt ossa humi-
liata .
Auerte faciem tuam a
peccatis meis : et omnes
iniquitates meas dele .
Cor mundū crea in me
de⁹ : et spiritū rectū in-
noua in viscerib⁹ meis .
Ne pscias me a facie
tua : et spiritū sanctum
tuum ne auferas a me .
Redde michi leticiam
salutaris tui : et spiritū
principali cōfirma me .

Hue mercy vpon me (oh god) accor-
dyng to thy greate mercy .
And accor dyng to the multitude of thy
compassions: wpye away myne iniquitie
Wathe me moze from myne iniquittie:
and clenſe me from my synne .
Ho? I knowledgemyne iniquitie: and
my synne is euer befoze myne eyes .
Agaynſte the onely haue I synned, and
haue done euyl in thy ſyghte: that thou
mayſte be iuſtified in thy wordes, and
vanquyſhe whan thou arte iudged .
Lo I was begotten in wyckednes: and
my mother conceyued me in synne .
Lo thou haſte loued truthe, the vnkno-
wen and ſecrete thyngeſ of thy wyſdome
haſte thou vttered vnto me .
Sprynkle me lord with hyſope, and ſo
ſhall I be cleane: thou ſhalte waſhe me,
and than ſhall I be whyter than ſnowe .
Vnto my hearyng ſhalte thou gyue toy
and gladnes: and my weykened bones
ſhalbe reſreſhed .
Turne thy face from my ſynnes: & wpye
away all my wyckednes .
A pure herte create in me (oh god) & an
bpryght ſpिरितe make a newe within me .
Caſte me nat awaye from thy face: and
thy holy ſpirit take nat from me .
Reſtoze vnto me the gladnes of thy ſal-
uacyon: and ſtrengthen me with a prin-
cipall herte .

I wyll

Dirige.

I wyll instructe the wycked, that they
may knowe thy wayes: and the vngodly
shalbe conuerted vnto the.

Delyuer me from bloudes (oh god) the
god of my helthe: and my tongue shal ex-
alte thy ryght wysenes.

Lozde open thou my lyppes: and my
mouthe shal shewe forth the thy prayse.

For if thou haddest despyred sacrifices,
I had surely gyven it: but thou delytest
nat in burnte offerynges.

A sacrifice to god, is a lowely spirite: a
cōtrite and an humble herte, thou shalte
nat despise (o god)

Deale gently of thy favourable bene-
uolence with Syon: that the walles of
Hierusalem may be buylte agayne.

Then shalt thou accepte þe sacrifice of right
wysenes, oblacions & burnte offerynges:
thā shal they lay calues vpon thyne altare

Lozde graue them eternall reste: and let
continual lyght shyne vnto them.

Antp. My broused bones lozde shalbe
refreshed. Antp. Heare lozde.

The. lxxviii. Psalm.

Thy prayse becometh the (o god) in
Syon: and let every promple be
perfourmed to the in Hierusalem.

O god heare my prayer: vnto the shall
every creature come.

The wordes of the wycked haue preuey-
led agaynst vs: and vnto our vngodly-
nes, thou shalte be mercifull.

A. s.

Blessyd

Docebo iniquos vias
tuas: et impij ad te con-
uertentur.

Libera me de sangui-
bus deus, deus salutis
mee: et exaltabit lingua
mea iustitiam tuam.

Domine labia mea ape-
ries: et os meum annun-
ciabit laudem tuam.

Quoniam si voluisses
sacrificium dedissem, vi-
ticip holocaustus non des-
lectaberis.

Sacrificium deo spiri-
tus contribulatus: cor
contritum & humilatus
deus non despicias.

Benigne fac Domine
in bona voluntate tua
syon: vt edificenter mu-
ri hierusalem.

Tunc acceptabis sacri-
ficium iustitie oblatio-
nes & holocausta: tunc
imponent super altare
tuum vitulos.

Requiem eternam dona
eis dñe: et lux perpetua
luceat eis. An. Exulta-
bunt dño ossa humilitata.

An. Exaudi domine.

The. lxxviii. Psalm.

Decet hymnus
Deus in Syon, et
tibi reddetur votum in
hierusalem.

Exaudi deus orationē
meam, ad te omnis crea-
tura veniat.

Verba iniquorum pre-
ualuerunt super nos: et
impetatoribus nostris en-
proptiaberis.

Beatus quem elegisti ⁊
assumpsisti: inhabitabit
in aruis tuis.

Replebis in bonis do-
mas tue. sanctum est re-
plum tuum. mirabile in
equitate.

Audi nos de salura-
ris nris: spes oim finium
terre. et in mari longe.

Preparans montes in
virtute tua accinctus
potentia: qui corurbas
profundum maris sonu
fluctum eius.

Turbabuntur gentes et
timebunt qui habitant
terminos a signis tuis
erit matutine et ves-
pere delectabis.

Visitasti terram ⁊ ine-
ditasti eam: multiplicas-
ti locupletare eam.

Lumen dei repletum
est aqua: parasti cibum
flloribus. quoniam ita est
preparatio eius.

Riuos eius inebrians
multiplica gentemia ei⁹
in stillicidijs eius leta-
bitur germinans.

Benedices corone an-
ni benignitatis tue: et
campi tui replebuntur
vberitate.

Digrescent speciose
deserti: et exultatione
colles arcingentur.

Induit sunt arietes o-
stium et valles abunda-
bant frumentis: clama-
bunt em ⁊ hymnu dicent.

Dirige.

Blessyd is he, whom thou haste chosen
and taken vp: he shal dwell in thy court
We shalbe satisfied with the goodnes of
thy house: holy is thy temple: and mer-
ceplous in equitie.

Hearc vs, o god our sauyour: the hope
of al the costes of the earth, ⁊ mayne see.

Thou preparyst the hylles with thy
strength whiche beynge gyded with po-
wer, styrest the depnes of the see: there-
ynge waues therof.

People shalbe affrayde, and they that
dwell vpon the see coastes, shal drede thy
sygnes: thou shalt refrethe the morninge
and euenynge fruytes.

Thou haste visited the earth, and hast
watered it: thou haste done much to en-
ryche it.

The floude of god is replenished with
waters: thou hast prepared theyr fount,
for so is the preparacion of it.

Thou encreasynge the watercourses of
it, multiplieth the spyrng of it with softe
hourses, it shall englad the outspyrnges
Thou shalt blesse the crowne of þe pere
of thy benignitie: and thy felde shalbe
replenished with abundaunce.

The goodly places of desarte shal wate
fatte: and the lytle hylles shalbe gyde
with gladnes.

The rammes of the flocke are well fle-
ced: and the valeys shaltecrease with
wheat: y e they shal cry out, ⁊ gve praise

Lojde

Dirige.

Worde gyue them eternall rest: and let
conspuall lyght shyne vnto them.

Amp. Heare my prayer, o lorde, vnto the
shall euerie creature come.

Anty. Hath receyued me.

The. cluii. Psalme.

Odd, thou arte my god: earnestly do I
watche after the
My soule hath lodged after the: my fleshe
hath thyrted very muche.

In a countre deserte wylde and drye: so
haue I appered befoze in an holy place
for to se thy power and thy gloze.

For thy merce is better than lyfe: my
lyppes shall prayse the.

So shall I prayse the in my lyfe, and in
thy name I shall lyfe by myne handes.

My soule shall be satisfied, as it were
with enterlatde and fatnes: & my mouth
shall prayse the with lyppes ful of ioye.

So haue I ben myndful of the vpo my
bedde, in the moynynge tymes: because
thou wast myne helper, I shall sette my
thought on the.

And I shall reioyse vnder the ouert of
thy wynges: my soule hath cleued vnto
the, thy ryght hande hath susteyned me.

They berelpe haue foughte my lyfe in
bayne: they shall go in to y. lower partes
of the earth: they shall be put into the po-
wer of adwerde: they shall be partes of
fores.

A. ij.

The

Requiem eternaz dona
eis domine: et lux per-
petua luceat eis.

An. Exaudi domine o-
rationem meam: ad te
omnis caro veniet.

An. De suscepit.

Psalmus. cluii.

Dus deus meus: ad
de luce vigilo.

Surui in te, ala mea:
quas multipliciter ridi
caro mea.

In terra deserta in vis
et in aquosa sic in sacro
apparui tibi: et videres
puit tua & gloria tua.

Quia melior est in facta
super vitas labia mea
laudabunt te.

Sic benedicam te in vi-
ta mea: & in nomine tuo
lauabo manus meas.

Sicut adipe & pingue
vine repleatur ala mea:
et labijs exultationis
laudabit os meum.

Sic memor fui tui sup-
stratum meum: in matu-
tinis, meditabor in te:
quia fuisti adiutor meus.

Et in velamento ala-
rum tuarum exultabo:
adhesit ala mea post
te me suscepit dextera
tua.

Tuisti vero in vanis que
sterunt animam meam:
introbunt in inferos
terre tradentur in ma-
nus gladij partes vul-
piam erunt.

Rex vero letabitur in
Deo, laudabuntur om-
nes qui iurant in eo: quia
obstructum est os loquens
iniquum.

Psalmus. lxxv.

Deus miserere nobis,
et benedicat nobis:
illuminet vultum suum super
nos: et misereatur nostri.
Ut cognoscamus in terra
viam tuam: in omni-
bus gentibus salutare
tuum.

Confiteantur tibi po-
puli deus: confiteantur
tibi populi omnes.

Ut etentur et exultent
gentes: quoniam iudicas po-
pulos iniquitate: et ge-
tes in terra diriges.

Confiteantur tibi po-
puli deus, confiteantur
tibi populi omnes: ter-
ra dedit fructum suum.

Benedicat nos Deus
noster, benedicat nos de-
us: et metuant eum om-
nes fines terre.

Requiem eternam dona
eis Domine: et lux per-
petua luceat eis.

Dei suscepit dextera tu
a domine. an. Porta
inferi.

Canticum Ezechie.
Esaie. xxxviii.

Ego dixi in dimidio
dierum meorum: vadam
ad portas inferi.
Quoniam residuum anno-
rum meorum: dixi non vi-
debo dominum deum in terra
viventium.

Dirige.

The kynge truly shall lope in god, all
shalbe prayed that swere in hym: for the
mouthe of them that speake vngodlynes
is stopped.

The. lxxvi. Psalm.

Odd haue mercy vpon vs, and blesse
vs: let hym shewe his face vnto vs
and haue mercy vpon vs.

That thy waye maye be knowen in the
earthe: and thy sauynge healthe also a-
monge all nacyns.

Let thy people make knowelodge vnto
god: let all nacyns confesse the.

Foyfull and gladd be all folke: because
thou rulest people with equitie, and o-
deryst nacyns in earthe.

People knowledgethe to be god, let all
nacyns confesse the: for the earthe hath
brought forth her fruite.

Blesse vs our god, and al he inhabite the
earth: he all the ptes therof may feare the.

Lozde gyue them eternall reste: and let
contynuall lyght shyne vnto them.

Anty. Lozde thy ryght hande hath dese-
ded me. Anty. From the gates of helle.

The songe of Ezechias.

Esaie. xxxviii.

Chapitre.

I Sayde in the myddes of my dayes
I shall go to the gates of helle.
I despyed he residue of my yeres: I sayde
to my selfe, I shall nat se the lozde god in
the lande of the lyuynge.

I shall

Dirige.

I shall nat see man any more: and hym
that dwelleth in reste. *22*

My generacyon is taken from me, and
folden by: as the shepherdes tente.

My lyfe is cut of lyke a wepuers webbe:
euy n whan I beganne, he cut me downe
from moynynge vntyl nyght thou shalt
synshe me. *22*

I was in hope vntyll moynynge: euy n
as a lyon, so byd he gnawe my bones.

From moynynge vntyll nyght thou shalt
synshe me: as a ponge swalowe, so shalt
I crye, and shalt muse as a doue.

Myne eyen daseled, with lokynge on
hyghe. *22*

Lord I am enforced, answere for me:
what I shall say: or what shall he answere
me, syns I haue done it.

I shall reuolue all my peres vnto the
with great bytternes of herte. *22*

Lord if they lyue thus, and the lyfe of
my spirite be in such thynges, thou shalt
correcte me and quicken me: lo in peace
my sorowe is most bytterest.

Thou surely haste delyuered my soule,
that it shulde nat perishe: thou hast cast
behynde thy backe all my synnes.

For neyther helle shall knowledg the,
nor deathe shall prayse the: they that dis-
cende into the pytte, shall nat truste vpon
thy veritie. *22*

He that is lyuyng, the man lyuyng shall
knowledg the lyke as I do now: the fa-
ther,

22

ther,

Non aspiciam hominē
ultra: et habitatores
quietis.

Generatio mea ablata
est, et conuoluta est qui
me: quasi tabernaculus
pastorum.

Decisa est velut a tex-
tore vita mea, dum adhuc
ordire succidit me, de
mane vsq; ad vesperam
finies me.

Sperabaz vsq; ad ma-
ne: quasi leo sic contris-
uit omnia ossa mea.

De mane vsq; ad vespere
finies me: sicut pullus
hirsutinis sic clamabo
meditabor vt columba.

Arruarii sunt oculi mei
suspicientes in excelso.

Domine viz patior res-
ponde pro me: quid di-
cas aut respondebit mi-
hi, cum ipse fecerim.

Recostrabo tibi oēs
annos meos: in amari-
tudine anime mee.

Domine si sic viuatur,
et in talibus vita spiri-
tus mei corripies me, et
uiuificabis me: ecce in
pace amaritudo mea as-
marissima.

Tu autem erulisti a sa-
meam, vt non periret:
proiecisti post tergum
tuum omnia peccata mea.

Quia non inferus con-
fitebit tibi, neq; mors
laudabit te: non expec-
tabunt qui descenderunt
in lacum veritatem tuā

Viuens viuens ipse
confitebitur tibi sicut et
ego hodie: pater, filijs.

notam faciet veritates
tuam.

Domine salutem me fac
et psalmos nostros can-
tabimus cunctis diebus
vite nostre in domo domini.

Requiem eterna dona
eis domine: et lux perpetua
luceat eis.

An. Aperta inferi: erue
domine animas eorum

An. Omnis spiritus.

C. Melius. c. christi.

Laudate dominum
de celis: laudate eu-
m in excelsis.

Laudate eum omnes
angeli eius: laudate eu-
omnes virtutes eius.

Laudate eum sol et lu-
na: laudate eum omnes
stelle et lumen.

Laudate eum celi celo-
rum: et aque que super ce-
los sunt laudent nomen
domini.

Quia ipse dixit et fac-
ta sunt: ipse mandavit
et creata sunt.

Statuit ea in eternum
et in seculum seculi: pre-
ceptum posuit: et non
preteribit.

Laudate dominum de
terra: dracones et om-
nes abyssi.

Ignis grando nix gla-
cies spiritus procellas-
rum: que faciunt ver-
bum eius.

Montes et omnes col-
les: ligna fructifera et
omnes cedi.

Restit et universa pe-
cora: serpentes et vo-
lucres penate.

ther vnto the chyldren, shall declare thy
trithe.

Sauē me lordē, and we shall synge out
psalmes in the lordes house, all the dayes
of our lyfe.

Lorde gyue them eternall rest: and let
continual lyght shyne vnto them.

Anty. From the gates of helle, lordē deli-
uer theyr soules. **Anty.** Every spirite..

C. The. cclviii. Psalme.

Praise ye the lord of heuens: praise
ye hym in the hyghe places.

Praise ye hym all his aungelles: al his
powers praise ye hym.

Praise ye hym sonne and mone: al ster-
res and lyght praise ye hym.

The hygheste of heuens praise ye hym:
and the waters that are aboute the heues
let them praise the lordes name.

Euer by his woꝛde all thynges were
made: by his comaundemente all thyng-
es were created.

He hath stablyshed them everlastingly
in the woꝛlde of woꝛldes: he hath set a
lawe and it shall nat expyre.

Praise the lordē by dragons: and al de-
penelles of the earthe.

Praise, sayle, snowe, yse, stornes of wynd-
es: that do his comaundement.

Mountaynes and al lytle hylls: wodde
bearynge fruyte: and all cedre trees.

Beastes, and al maner of cattel: serpen-
tes, and fethered foules,

Rynges

Dirige.

Kynges of the earthe, and all people :
prynces and all iudges of the earthe.

Bachelers and maydens, olde men and
younge, let them prayse the name of the
Lorde: for the name of hym onely hathe
ben exalted.

The knoweledgyng of hym is aboue
heuen and earth: and he hath exalted the
hozne of his people.

Prayse be vnto all his Sayntes, to the
sonnes of Israel, to the people appo-
chyng vnto hym.

Lorde gyue them eternall reste: and let
contynuall lyght shyne vnto them.

The. cxlix. Psalm.

Synge ye vnto the Lorde a newe
songe: the prayse of hym is in the
congregacyon of sayntes.

Let Israel reioyse in hym that made
hym: and let the sonnes of Syon tryum-
phe in theyr kyng.

Let them prayse his name with daun-
syng: let them synge vnto him with tym-
pany and harpe.

For the Lorde is well pleased with his
people: and hath exalted the lowely into
saluacyon.

Sayntes shall tryumphe in glozy: they
shall make ioye in theyr chaumbers.

The prayses of God shall be in theyr
mouthes: and two edged swordes in
theyr handes.

Reges terre et omnes
populi: principes et om-
nes iudices terre.

Iuvenes et virgines se-
nes cum iunioribus lau-
dent nomen domini: quia
exaltatum est nomen eius
solius.

Confessio eius super
celum et terras: et exal-
tauit cornu populi sui.

Hymnus omnibus san-
ctis eius: filiis Israel
populo appropinquan-
ti sibi.

Requiem eternam do-
na eis Domine: et lux
perpetua luceat eis.

Psalmus. c. xlix.

Antate domino can-
ticum nouum: laus
eius in ecclesia sancto-
rum.

Letetur Israel in eo
qui fecit eum: et filii
Syon exultent in rege
suo.

Laudent nomen eius
in choro: in tympano et
psalterio psallant ei.

Quia beneplacitus est
domino in populo suo:
et exaltauit mansuetos
in salutem.

Exultabunt sancti in
gloria: letabuntur in
cubilibus suis.

Exultationes deus gut-
tare eorum: et gladius an-
cipites in manibus eo-
rum.

Dirige.

Ad faciendam vindictam in nationibus in crepationes i populis.
Ad aligados reges et opedibz nobil eoz in maniciis ferreis
Ut faciant in eis iudiciuz conscripti: gloria hec est oibz sanctis eius

Psalmus. cl.

Laudate dñm in sanctis ei: laudate eū in firmamēto pñt ei

Laudate eū in stru- bus eius: laudate eū scōz multitudinem magnitudinis eius.

Laudate eū in sonotube: laudate eū in psalterio et cythara.

Laudate eū in tympano et choro: laudate eū in cordis et organo.

Laudate eū in cymbalis bñsonantibz: laudate eū in cymbalis iubilantibz: omnis spiritus laudet dominum.

Requiem eternam dona eis Domine: et lux perpetua luceat eis.

Ant. Omnis spiritus laudet dominum.

Psalmus.

Apoita inferi. Res. Erue domine alas eozū
Ant. Ego sum.

Canticum Zacharie

Benedictus Domine Deus Israel: quia visitavit et fecit redemptionem plebis sue
Et erexit cornu salutis nobis: in domo Dauid pueri sui.

To take vengeance amonge nacyns and corrections amonge people.

To bynde theyr kynge in fetters: and theyr nobles in manacles of yron.

For to execute on them the iudgemente wyrtten: this is glozy to all his sayntes.

The c. l. Psalme.

Praise the Lorde in his Sayntes: prayse hym in the symmamente of his power.

Prayse hym in his strengthe: prayse hym, accorbynge to the almyghtynes of his maiestye.

Prayse hym with the sounde of a trumpet: prayse him with harpe and lute.

Prayse hym with tympany & daūsyng: prayse him with rebeckes and organs.

Prayse hym with clarysymballes well foundynge: prayse hym with symballes of swetnes: let euery spirite praise y lorde

Lorde gyue them eternall reste: and let contynual lyght shyne vnto them.

Anty. What soeuer thing is endued with spirite: let it prayse the lorde.

The versicle.

from the gates of hell. The answer. The lorde deluyver theyr soules. Anty. I am.

The songe of Zacharie.

Blessed be the lorde god of Israel: for he hath visited and redemed his people.

And hath reised vp an hoyme of saluatiō vnto vs: in y house of his seruant Dauid

Cypn

Extrige.

Euyn as he promysed by the mouthes of his holy prophetes, which were syns the worlde beganne.

What we shulde be saued from our enemyes: and from the handes of all that hate vs.

To fulfyl the mercy promysed to our fathers, and to remembre his holy couenāt And to persourne the othe, whiche he sware vnto our father Abraham, that he wolde gyue vs.

That we beyng deliuered out of the hādes of our enemyes, myght serue hym without feare.

In holynes & ryghtwysnes before hym all the dayes of our lyfe.

And thou chylde: shalt be called the prophete of the hiest: for thou shalt go before the face of the lord, to prepare his waies.

And to gyue knowledge of saluacyon vnto his people: for þe remissio of synnes Throughe the tender mercy of our god, by the whiche he spryngyng from an hys hath visited vs.

To gyue lyght to them þe lytte in darke-nes and in the shadowe of deathe: and to gyde our secte in to the waye of peace.

Worde gyue them eternall reste: and let contynuall lyght shyne vnto them.

Antw. I am the resurrection and lyfe, he that beleueth in me, ye although he were deade, yet shall he lyue: and who soeuer lyueth & beleueth in me, shall nat se euer lastyng

Sicut locutus est per os sanctorum: qui a seculo sunt prophetarum eius.

Salutem ex inimicis nostris: et de manu omnium qui oderunt nos.

Ad faciendam misericordiam cum patribus nostris: et memorari testamenti sui sancti.

Iurandum quod iurauit ad Abraham patrem nostrum: daturum se nobis.

Ut sine timore de manu inimicorum nostrorum, liberati seruamus illi.

In sanctitate et iustitia coram ipso: omnibus diebus nostris.

Et tu puer propheta altissimi vocaberis, presbis enim ante faciem domini parare vias eius.

Ad dandam scientiam salutis plebi eius: in remissionem peccatorum eorum.

Per viscera misericordie dei nostri in quibus visitauit nos oriens ex alto.

Illuminare his qui in tenebris, & in umbra mortis sedent ad dirigendos pedes nostros in viam pacis.

Requiem eternam dona eis Domine: et lux perpetua luceat eis.

Antw. Ego sum resurrectio et vita: qui credit in me etiam si mortuus fuerit uiuet: et omnis qui uiuit & credit in me

nō morietur in eternū
Ikyrie eleison. Xpe elei
son. Ikyrie eleison.
Pater nŕ. Et ne nos.
Sed libera nos.

Psalmus. xxi.

Exaltabote domine
quoniam suscepisti
me: nec dilectasti inimi
cos meos super me.

Domine. Deus meus
clamaui ad te: et sanga
sti me.

Domine eduxisti ab in
ferno animam meam:
saluasti me a descende
tibus in lacum.

Saluasti domino facti
eius: et confitemini me
morie sanctitatis eius
Quoniam ira in indig
natione eius: et vita in
voluntate eius.

Ad vesperum demoŕa
bitur fletus: et ad matu
rinum letitia.

Ego autem dixi in a
bundantia mea: nō mo
uebor in eternum.

Domine in voluntate
tua perficisti decori me:
o virtutem.

Reuertisti faciem tuam
a me: et factus sum con
turbatus.

Ad te Domine clama
bo: et ad deum meum de
precabor.

Que vtilitas i sangui
ne meo: dum discēdero
corruptionem.

Quid confitebitur
sibi pulvis: aut annun
ciabit veritatem tuam:

Dirige.

lastyng deathe. Loŕde haue mercy on vs
Christe haue mercy on vs. Loŕde haue
mercy on vs. Our father, whiche arte in.
And leade vs nat. But delpueŕ vs.

The xxix. Psalm.

I shall exalte the (o loŕde) for thou
hast defended me: neither hast thou
suffred myn enemyes to haue they plea
sure vpon me.

O loŕde, my god, I haue cryed vnto the
and thou haste healed me.

Loŕde thou haste brought my soule out
of the lowe place: thou hast pŕeserued me
from them that discende into the pytte.

Synge vnto the Loŕde ye that be hys
Sayntes: and onfesse the memoye of
hys holynes.

For there is vengeaunce in his displea
sure: and lyfe in his pleasure.

At the euenynge waylynge. Shall conty
nue: and in the moŕnyng gladnes.

Verely I saye in my welthynes: I shall
neuer moŕe be moued.

Loŕde througħ thy good wyl thou hast
lente strengthe vnto my beautie.

Thou tournedst thy face from me: and
I was all astonyed.

Vnto the (loŕde) shall I crye: and shall
pray vnto my god.

What profyte is there in my blode, whā
I shall discende into corruption.

Shall dust make knowledge vnto the:
or shall it publyshe thy trowth.

The.

Dirige.

The lord hath heard, and hath had mercy on me: the lord is made my helper. Thou hast turned my sorrow into joy: thou hast cutte my sacke: and hast comforted me with gladnesse.

Now therefore that my glorye myght synge to the: & myght nat be pryckte: o my lord god, I shall euermore confesse the.

Lord geue them eternall rest: and let continual lyght shyne vnto them.

From the gates of helle. Lord deliuer theyr soules. I truste to se the goodes of the lord. In the lande of the lyuynge. Lord heare my prayer. And let my crynge come vnto the. ¶ The prayer.

O God, which by the mouth of saynt Paule, thyn apostle, hath taughte vs, nat to be sorre for them that sleepe in Christe, graunte we beseeche the, that in the comynge of thy sonne, our lord Iesu Christe, we, with all other saythfull people beyng departed, may be graciously brought vnto ioyes euerlastynge: which shalte come to iudge the quicke and the deade, and the worlde by fyre.

A myghty eternall god, to whome there is neuer any prayer made / without hope of mercy, be propitiabie to the soule of thy seruaunt. R. that saynge it departed from this lyfe, in the confession of thy name, thou wilt cause it to be associated to the company of thy sayntes. By Christe our lord.

Audite dñs mei: factus est mei: dominus factus est adiutor meus.

Conuertisti planctum meum in gaudium michi: cōsolidisti factum meum, et circūdedisti me letitia.

Et cāntet tibi gloria mea: et non compungar domine deus meus in eternū confitebor tibi.

Requiem eternā dona eis domine: et lux perpetua luceat eis.

Aportā inferi. Erue domine animas eorum.

Credo videre bona dñi in terra uiuentium.

Dñe exaudi orationem meam. Et clamor meus ad te ueniat.

¶ Si memus.

Deus qui nos per sancti Pauli apostoli tui de obdormientibus in Christo non contristados docuisti: presta quod, ut cum omnibus fidelibus defunctis aduenire filio tuo dño nro Iesu Christo, ad eternū gaudium feliciter perducamur. Qui uertur es iudicare uiuos et mortuos: et seculum per ignem.

Oratio pro eis qui sunt in pena. Omnipotens sempiternus deus, cuiusmodi sine spe me supplicat: propitiare aie famuli tui. R. uel famule tue. R. ut quod de hac uita tui nostra confessione decessit sanctorum tuorum numero facias aggregari. Per Christum dñm nostrum.

God

Deus cuius mē nō
est numerus susci-
pe pro alibus famulo-
rum tuorum pontificum
preces nras: et lucis eis
leticie regionē in san-
ctorum tuorum societate
concede. Per xpm dñm

Inclin adñe aurem
tuam ad preces nos-
tras: quibus misericor-
diam tuam supplices de-
precamur, vt alias famu-
lorum famularumque tua-
rum (quas de hoc secu-
lo migrare iussisti) in
pacis ac lucis regione
constituas et sanctorum tu-
orum iubeas esse con-
sortes. Per Christum
dominum nostrum.

Alimabus q̄s Dñe
famulorum famula-
rumque tuarum oratio p-
ficiat supplicantium vt
eas et a peccatis omni-
bus exuas: et tue redē-
ptionis facias esse par-
ticipes. Qui viuas et
regnas deus Per omni-
a secula seculorum. Am.

CIn feris inter fe-
rum animarum
et Descha.
G. . .

CPsalmus. c. xli.

Ade mea ad domi-
num clamaui: voce
mea ad dominum depre-
carus sum.

Effuso in conspectu et
ofones meas: et tribulat
mea ante ipsum pñuco.

O God, of whose mercye there is no
numbre, admitte our prayers, for
the soules of thy seruantes the byshops,
And graunt vnto them the lande of plea-
sure and lpyht, in the felowshyppe of thy
blessed aungels: By Christe our lord.

Lorde enclpne thine eare vnto our
prayers, wherein we ryghte de-
uoutly call vpon thy mercy, that þ wylte
bestowe the soules of thy seruantes, both
men and women (whiche thou haste com-
maunded to departe from this world) in
the countrey of peace and reste, and fur-
ther, cause them to be made partepners
with thy sayntes. By Christe our lord.

We beseeche the lord, þ the prayer
of thy suppliantes may auayle to
the soules of thy seruants, of either kynde
that thou wylte bothe purge them of al
theyr synnes, and cause them to be par-
takers of thy redemption, whiche lyuest
and raygnest god, worlde without ende.
So be it.

CThis psalme folowynge, is to be
sayde betwene Alhalun-
tyde & Easter.

CThe. C. xli. Psalm.

Ith my voyce vnto the lord,
Ihaue cryed: with my voyce
Ihaue prayed to the lord.
Ibtter my prayer in the syghte of hym:
and my trouble befoze hym. **I** declare

Yea.

Dirige.

Yea and that vntyl my bzeath sayled me:
and thou haste known my wayes.

In the same waye that I walked: the
proude haue hydden a snare for me.

I looked vpon my ryght hande & sawe:
and there was none that wolde know me
Refuge is taken from me: and there is
none that requireth my soule.

I haue cryed vnto the (o lord) I haue
sayde, thou arte my hope, my portion in
the lande of the lyuynge.

Intende vnto my prayer: for I am
brought passynge lowe.

Oclouer me frome them that persecute
me: for they are made very stronge a-
gainste me.

Oclouer my soule out of pylson to con-
fesse thy name: the ryghtuous loke after
me, vntyll that thou require me.



U the holy and indiui-
sible Trinite, to the
humanite of Iesu Christ cru-
cified, glory infinite be gyuen
of every creature, mozt with
out ende. So be it.

Blessed be the swete name of our Lorde
Iesu Christ, and of the glorious virgin
Mary his mother, for euermore.

And the soules of al trewe beleuers, be-
ynge departed, through the mercy of god
may reste in peace. So be it.

Praysynge be to God, peace to the ly-
uynge, and rest vnto the deade. So be it.

The

In descedo ex me spi-
ritum meum: et tu cog-
nouisti semitas meas.

In via hac quaambu-
labam: absconderunt su-
perbi laqueum mihi.

Consideraba ad dexte-
raz & videba: & non erat
qui cognosceret me.

Perit fuga a me: et non
est qui requirat animas
meas.

Clamaui ad te domine
dixi tu es spes mea: por-
tio mea in terra viuen-
tium.

Incede ad deprecationem
meam: quia humili-
or sum nimis.

Libera me a persecu-
tibus mei: quia confor-
tati sunt super me.

Educ de custodia animas
meas ad confitendum no-
mni tuo: me expectant iusti
donec retribuas mihi.

Sancte & indiuidue
trinitati, Iesu xpi
crucifixi humanit, glo-
ria ab omni creatura p
infinita seculorum secu-
la. Amen.

Benedictum sit dulce
nomen dni nri Iesu xpi,
& gloriose virginis Ma-
rie matris eius in eter-
num et vltra.

Et ale oim fidelium des-
functorum p misas dei re-
quiescant in pace. Amc.

Sit laus deo par uiuis
et requies defunctis.
Amen.

¶ The Comendacions of the soules.

¶ The argument of the Comendacions.

This psalme folowyng, accordyng to the nature of the psalme it is divided into two parts, whiche are called sections, because every of them containeth a series. But why it is called the Comendacions of soules, I muche merueyle: For if they meane it of the soules departed, than after my iudgemente do they greatly erre, namely thus: it is, nor can nat otherwyle be applyed, but epyther as a spiritual medycation of the trewous in the lames of god, or els to be the voyce of those blessed soules, whiche beinge gyven with chaste in a newnes of lyfe do continuallye etre and call upon hym, to be instructed and lyue after his wordes and commaundement. For the vnderstaundyng wherof two thynges are to be noted. The one, that we do make therein a fervent and hartie pericution vnto god, that he vouchesafe to teache, directe, and guyde vs in the way of iustice and veryte. The other, that in al poyntes touchyng our saluacion we shulde in no wyse cleave to the doctrynes or persuasions of men. And therfore is the hole psalme garnished with these wordes, My lawes, My wordes, My preceptes, My iudgements, and suche lyke whiche gylten awayt wher lyke to bright and radiant sterres, as who shulde say, that all the lawes, wordes, and iudgements of men are falslyble, & therfore nat to be folowed. Also it is a complaynt of the godly congregation, depaynting howe sure it graueth the to se the lawes of god relected and set at nought, and mane wayes & inuencions to be receiued in steede thereof: prouokinge them only to be blessed, whiche walke in the lawe of the lorde, & as to serche his lawe, beinge aright and pay earnestly occupied. And so all suche dothe this psalme gyue prob & ynquere.

¶ Psalms. c. xiv.

Beati immaculati
in via: qui ambu-
lant in lege domini

Beati qui scrutantur
testimonia eius: in do-
to corde suo exquirunt
eum.

Non enim qui operan-
tur iniquitatem: in viis
eius ambulauerunt.
Quia mandasti mandata
tua custodiri nimis.

¶ The C. xiv. psalme.

Blessed arte they, that be im-
maculate: whiche walke in the
lawe of the lorde. And
they be called beati, that serche
his testimonies: & seke hym
with all theyr herte.

For they reach, & seke the wordes of the
lorde: they haue nat walke in his wayes.

For they haue not contemned thy commaunde-
mentes to be kepte & obeyed.

¶ Wolde.

Dirige.

Wolde to God my wayes might be dy-
rected to kepe thy iustificacions.

Than shall I nat be confounded when
I shall be well sent in all thy commaun-
dementes.

I shall acknowledge the directly in my
herte: in that that I haue lerned the iud-
gements of thy ryghtuousnes.

I shall kepe thy iustifications: thou
shalt nat forsake me at no tyme.

Quere doth the ponge man co-
recte his lyfe, in the keepyng of
thy commaundementes.

With a my hert I haue sought the out-
putre nat away from thy commaundement.

In my herte I haue byp thy wordes,
that I might nat offende the.

O lord thou arte blessed: teache me thy
iustificacions.

With my lippes I haue pronounced
all the iudgements of thy mouth.

I haue ben delited in þ way of thy testi-
monies, as it were in all maner of ryches.

I shall be exercised in thy commaundemen-
tes and I shall kepe thy wordes.

I shall luyve in thy iustificacions: I
shall nat forget thy wordes.

Guard thy seruant: quicken me
and I shall kepe thy wordes.

Ope my eyes, and I shall consider the
wreueplousnes of thy law.

I am a stranger in this lande: hydenat
from me thy commaundementes.

Utinam diligatur vie
mee: ad custodiendas
iustificationes tuas.

Tunc non confundar:
cum prosperero in om-
nibus mandatis tuis.

Confitebor tibi in di-
rectione cordis: in eo
quod didici iudicia tu-

sticie tue.

Iustificationes tuas
custodiam: non me dere-
linques usquequaque.

A quo corrigit ad-
versarius tuus: in custodiendo ser-
mones tuos.

In toto corde meo ex-
quisivi te: ne repellas
mea mandata tua.

In corde meo abscondi
eloquia tua: ut non pec-
cem tibi.

Radiceus es dñe doce
me iustificationes tuas
In labiis meis pñch-

auri ole iudicia ora tua.

In via testimoniorum
tuorum delectar: sicut si-
cut in omnibus divitijs

In mandatis tuis exer-
cebor: et considerabo
vias tuas.

In iustificationib⁹ tu-
is meditabor: non obli-
viscar sermones tuos.

Redde seruo tuo
vivifica me: et cu-
stodia sermones tuos.

Revela oculos meos:
et considerabo mirabi-
lia de lege tua.

Incola ego sum in ter-
ra: non abscondas a me
mandata tua.

Commendations.

Concupiscit anima mea desiderare iustificaciones tuas in omni tempore.

Increpa superbos: male dixit qui declinant a mandatis tuis.

Aufer a me opprobrium et contemptum: quia testimonium tuum exquisiui.

Et enim sederunt principes et aduersum me loquebantur: seruus autem tuus exercebatur in iustificationibus tuis.

Quia et testimonia tua meditatio mea est: et consilium meum iustificationes tue.

Adhesit paulamento alia mea: iustificame secundum verbum tuum.

Testimonias tuas annunciaui et exaudisti me: doce me iustificationes tuas.

Quia iustificationum tuarum instrue me: et exercebor in mirabilibus tuis.

Dimittas anima mea a praedictis: confirma me in verbis tuis.

Quia iniquitatis amouea me: et de lege tua miserere mei.

Quia in veritate elegi: subdicia tua non sum oblitus.

Adhesit testimoniis tuis domine: noli me confundere.

Quia mandatorum tuorum cucurri: cum dilatasti cor meum,

My soule hath desired thy iustifications in all tymes.

Thou hast rebuked the proude men: cursed are they, whiche declyne from thy commaundementes.

Take from me opprobry and contempce for I haue sought after thy commaundementes.

And truly the prynces haue ben set agaynst me, and they spake agaynst me: but thy seruaunte was styl exercysed in thy iustifications.

For thy testimonies are my meditacyon: thy iustifications is my counsell.

MY SOULE hath cleued to the M grounde, quyen me, accorpyng to thy worde.

I haue shewed my wales, and thou hast herde me: teache me thy iustifications.

Instructe me in the way of thy iustifications: and I shalbe exercised in thy metuayles.

My soule hath slepte for werynes: conforme me in thy wordes.

Remoue from me the way of iniquitie, and accorpynge to thy lawe haue mercye on me.

I haue chosen the way of truth: I haue nat forgoten thy iudgement.

I haue cleued to thy testimonies: put me nat to confusyon.

I haue ranne the way of thy commaundementes, whan thou haste eased my herte

¶ good

Comendacions.

O Good lozde set the way of thy iusti-
fications to me for a lawe: and I
wyl euer seke it out.

Opue vnto me vnderstandynge, I shal
serche thy lawe: and I shal kepe the same
with my hole herte.

Leade me in thy pathe of thy comaunde-
mentes: for I haue wysshed the same.

Inclyne my herte in to thy testimanys
and nat into couetyse.

Turne away myn eyes that they se nat
banyte: quyen me in thy wape.

Opze thy worde to thy seruaunt in thy
feare.

Out of myn opprobrye, whiche I suspe-
cted: for thy iudgementes be ioyous.

Lo I haue despyed thy comaundemen-
tes: in thy equitie quicken me.

Ho lozde: and thy helth accordeinge
to thy promyse.

And I shal answere to them that by-
rayde me with checkes: for I haue tru-
sted in thy wordes.

And take nat the worde of truthe from
my mouthe on no parte, for I haue much
trusted in thy iudgementes.

And I shal kepe thy lawe in the worlde
and into the worlde of worlde.

And I haue walked at large: for I haue
sought thy comaundementes.

And I spake of thy testymonies in the
sight of kyngs: and I was nat cōfounded.

D.J.

And

Legem pone michi
domine viam iusti-
ficationum tuarum: et
exquiram eam semper.

Quia michi intellectum
et scrutabor legem tuā
et custodiā illam in to-
ro corde meo.

Deduc me in semita
mandatorum: tuorum
quia ipsam volui.

Incлина cor meum in
testimonia tua: et non
in auaritiam.

Auerte oculos meos
ne videant vanitatem:
in via tua viuifica me.

Statu seruo tuo elo-
quiū tuū: in timore tuo
amputa opprobriū meū

quod suspicari sum: quia
iudicia tua iocunda.

Ecce concupiui man-
data tua: et equitate tua
uiuifica me.

Et veniat super me
misericordia tua
secundum eloquium tuum

Et respondebo expro-
bationibus michi verbis
quia speravi in sermo-
nibus tuis.

Et ne auferas de ore
meo verbum veritatis
vsquequaque: quia in iu-
dicijs tuis super speravi
et custodiā legē tu-
am semper: in seculum
et in seculum seculi.

Et ambulavi in laricu-
dine: quia mandata tua
exquisiui.

Et loquebar de testimo-
nijs tuis in conspectu re-
gū: et non confundebar

Et meditabar in mandatis tuis que dilexi.

Et leuaui manus meas ad mandata tua que dilexi: et exercebor in iustificationibus tuis.

Memor esto pbi tui seruo tuo: in quo michi spem dedisti.

Hec me consolata est in humilitate mea: qz eloquium tuum uiuificauit me.

Superbini que agebat vsquequaque: a lege autem tua non declinaui.

Memor fui iudiciorum tuorum a seculo domine: et consolatus sum.

Defectio tenuit me: peccatoribus derelinquentibus legem tuam cantabiles mihierant iustificationes tue: in loco pegrinatiōis mee. Memor fui nocte nominis tui domine: et custodiui legem tuam.

Hec facta est michi: qz iustificationes tuas exquisiui.

Portio mea dñe: dixi custodire legem tuam.

Deprecatus sum faciem tuam in toto corde meo: miserere mei secundum eloquium tuum.

Cogitauī vias meas: et conuertī pedes meos in testimonia tua.

Comendacions.

And I shal be occupped in thy comaundementes, whiche I haue loued.

And I haue lyfte vpppe my handes to thy commaundementes, whiche I haue loued: and shalbe occupped in thy iustifications.

BEmembze thy worde to thy seruauant: in whiche thou hast gyuen me hope.

The same hath cōforted me in my humilitie: for thy worde hath quickened me.

The proude men haue done wyckednes on euery syde: but I haue nat declyned from thy lawe.

I haue ben myndeful of thy iudgementes good lord, from the begynnyng of the worlde: and haue ben comforted.

Defaute hath holden me because of synners forlakynge thy lawe.

Thy iustifications were to me songes, in the place of my wayfarynge.

I haue ben myndefull in the nyghte of thy name good lord: and I haue kepte thy lawe.

This was done to me, for because I serched out thy iustifications.

O Lord thou art my portyon: I haue promysed to kepe thy lawe.

I haue prayed befoze thy face with all my herte: haue mercy on me accordynge to thy promyse.

I haue consydered my wayes: & I haue conuerted my fote in to thy testimonies.

I was

Comendacions.

I was redye, and I was nat troubled:
but that I myght kepe thy commaunde-
mentes.

The cordes of synners haue bewrapte
me: and I haue nat forgotten thy lawe.

I rose vp in the myddes of the nyghte,
that I might acknowledge the, vpon the
iudgements of thy iustificatione.

I am a partetakers of all that feare the
and of them I kepe thy comaundementes.

O lord the earthe is full of thy mercye:
teache me thy iustifications.

Thou hast delte gentilly with thy
seruaunt good lord, accorpyng
to thy worde.

Teache me goodnes, lerninge, & know-
ledge: for I haue beleued thy comaun-
dementes.

I haue synned before I was humble:
therfore I haue kepte thy worde.

Thou arte good, and in thy goodnes
teache me thy iustifications.

The iniquitie of proude men is multi-
plied vpon me: but I w^{al} my hole herte
shall searche out thy comaundementes.

My herte is congeled lyke mylke: I tru-
ly haue thoughte vpon thy commaun-
dementes.

It was good to me, that thou dyddeste
byngge me lowe, that I myght lerne thy
iustificationys.

The lawe of thy mouthe is good to me:
and aboue a myllon of golde or syluer.

D.ij.

Thy

Paratus sum, et non
sum turbatus: vt custo-
diam mandata tua.

Nunes peccatorū cir-
cūpteri sunt me: & legē
tuam non sum oblitus.

Media nocte surgebas
ad confitendū tibi: su-
per iudicia iustificatio-
nis tue.

Participes ego sū oīz
timentiū te: & custodi-
entium mandata tua.

Misericordia tua dñe
plena est terra: iustifica-
tiones tuas doce me.

Bonitatem fecisti cū
seruo tuo domine:
scdm verbum tuum.

Bonitates et discipli-
nam et scientiam doce
me: quia mandatis tuis
credidi.

Quia I humiliarer eg
deliqui: propterea elo-
quium tuum custodiu.

Bonus es tu: et in bo-
nitate tua doce me iu-
stificationes tuas.

Multiplicata est super
me ira tua superboz: ego
aut in toto corde meo
scrutabor mādata tua.

Coagulum est sicut
lac cor eorum: ego ve-
ro legem tuam medita-
tus sum.

Bonum michi quia hu-
miliasti me: vt discam
iustificationes tuas.

Bonum michi lex oris
tui: super milia auri et
argenti.

Comendacions.

Quoniam tu fecerunt
me et plasmauerunt
me: da mihi intellectus
ut discas mandata tua.
Qui timeſ te videbunt
me et letabuntur: quia
in verba tua ſuper ſpe-
raui.

Cognoui domine quia
equitas iudicia tua: et
in veritate tua humili-
aſti me.

Eſt miſericordia tua
vt conſoletur me: ſecu-
dum eloquium tuum ſer-
uo tuo.

Veniāt mihi miſeratio-
nes tue: et viſum q̄ lex
tua meditatio mea eſt.

Confundantur ſuper-
bi quia iniuſte iniquita-
tem fecerūt in me: ego
autem exercebor in mā-
datis tuis.

Conuertantur mihi ti-
mentes te: et qui noue-
runt teſtimonia tua.

Eſt cor meum imma-
culatum in iuſtifica-
tionibus tuis: vt non con-
fundar.

Efecit in ſalutare
tuū aſa mea ⁊ in ſp-
rum tuū ſuper ſperaui.

Efecerunt oculi mei
in eloquiū tuū dicētes
quādo cōſolaberis me.

Quia factus ſum ſicut
vter in priua: iuſtifica-
tiones tuas non ſum
oblitus.

Quot ſunt dies ſerui-
tū: quando facies de-
perſequentibus me iu-
dicam.

Thy handes haue made me ⁊ four-
med me: gyue me vnderſtandyng
that I may lerne thy cōmaundementes.
They that feare the ſhal ſe me, and ſhal
be glad: for I haue truſted muche in thy
wordes.

I haue knowen Lorde that thy iudge-
mentes are equite: and in thy truth thou
haſte humiliate me.

Let thy mercy be ſhewed, that it maye
comforte me accor̄dyng to thy prompſe,
whiche am thy ſeruaunt.

Let thy mercies come to me, and I ſhal
lyue: for thy lawe is my meditation.

Let the proude, which wrongfully haue
done wyckednes vnto me, be confoun-
ded: and I truely ſhal be exerciſed in thy
commaundementes.

Let them be conuerted to me, whiche
feare the: ⁊ they ſhal knowe thy teſtimonies

Let my herte be immaculate in thy iu-
ſtifications, that I be nat confounded.

My ſoule hath ſaynted in thy helth:
and I haue truſted muche in thy
worde.

My eyes haue ſaynted in thy prompſe,
ſayenge: whan wilt thou comforte me?

Eor I am made lyke a bottell in the
ſmoke: I haue nat forgotten thy com-
maundementes.

How many be the dayes of thy ſer-
uaunte: whan wilt thou gyue iudgment
of them that perſecute me?

Wycked

Comendacions.

Wicked men haue shewed to me fables
but nat as thy lawe.

All thy comaundementes is truthe: wyc-
ked men haue persecuted me, helpe me.

Almoſte they had consumed in the earth:
but I truly haue nat forſaken thy com-
maundementes.

Quicken me accoꝝdyng to thy merce,
and I ſhall kepe the teſtymonyes of thy
mouthe.

O Loꝛde thy worde dothe remayne in
heuen euerlaſtyngly.

Thy truthe from generacyon to genera-
tion: þ̄ haſt ſet the earth, & it ſhall abyde.

By thyꝝ ordinaunce the daies continue
foꝛ all thynges obey vnto the.

Excepte thy lawe had ben my medita-
cyon: peraduenture I had perſyſhed in
my humilitie.

I ſhall neuer forget thy iuſtifications:
foꝛ in them thou haſte quickened me.

I am thyne, make me ſafe: foꝛ I haue
ſought out thy iuſtifications.

Synners haue awayted me to deſtroye
me: I haue vnderſtāden thy teſtimonies.

I haue ſene the conſummation of euery
ende: thy comaundemente is very large.

O Loꝛde, howe muche haue I loued
thy lawe: it is my meditaꝝon all
the day longe.

Thou haſte made me wyſe ouer myꝝ en-
nemyes thꝛough thy comaundement: foꝛ
it is to me euerlaſtyng.

¶ .iij.

I haue

Parrauerunt mihi in
iqui fabulationes: ſed
non vt lex tua.

Omnia mādata tua ve-
ritas: iniqui perſecuti
ſunt me adiuua me.

Paulominus conſum-
mauerunt me in terra:
ego autem non dereli-
qui mandata tua.

Secūdm mīam tuam
vīuifica me: & cuſtodīā
teſtimonia oris tui.

Et eternū Domine
verbum tuum per-
manet in celo.

In generatione et ge-
nerationeꝝ veritas tua
fundasti terram et per-
manet.

Ordinatione tua perſe-
nerāt dies: quonīa om-
nia ſeruiunt tibi.

Niſi qđ lex tua medita-
tio mea eſt: tunc forte
periſſeꝝ in humilitate
mea.

Neſcīnāꝝ nō obliuiſcar
iuſtificationes tuas: qđ
in iſtis vīuificasti me.

Tuus ſum ego ſaluū
me fac qm iuſtificatio-
nes tuas exquiſiui.

Me expeetauerūt pec-
catores vt pderent me
teſtimonia tua ſcelleri.

Omnis conſummatiō
nis vidi finem: latum
mādatum tuum nimis.

Quomodo dilexi le-
gem tuam dñe: to-
ta die meditatio mea.

Super inimicos meos
prudentem me feci: i
mandato tuo: quia in-
ternum michi eſt.

Comendaciōs.

Sup oēs docētes me
intellexi: qz testimonia
tua meditatio mea est.

Super senes intellexi
quia mandata tua ques-
iui.

Ab omni via mala pro-
hibui pedes meos: vt
custodiam verba tua.

A iudicijs tuis nō des-
clinaui: quia tu legem
posuisti michi.

Quam dulcia faucib⁹
meis eloquia tua: uper
mel ori meo.

A mandatis tuis intel-
lexi: ppter ea odiui oēs
viam iniquitatis.

Accerna pedib⁹ me
is verbum tuum: et
lumen semitis meis.

Iuravi et statui custo-
dire iudicia iusticie tue

Humiliatus sum vsque
quaqz dñe: viuifica me
scdm verbum tuum.

Voluntaria oris mei
bñ placita fac domine:
et iudicia tua doce me.

Anima mea in manib⁹
meis semper: et legem
tuam non sum oblitus.

Posuerūt pccōres la-
queum mihi: et de mā-
datis tuis non erraui.

Hereditate acq̄siui te-
stimonia tua in eternuz
quia exultatio cordis
mei sunt.

Inclina cor meum ad
faciendas iustificatio-
nis tuas in eternum:
propter retributionem

Aliaquos odio habu-
i: et leges tuas dilexi

I haue pceiued moze thā al p taught me
foz thy testimonies were my meditation.

I haue percepued moze than aunciente
men: because I haue serched thy cōmaun-
dementes.

I haue kepte my feete from euery euyl
way: that I myght kepe thy wordes.

I haue nat declined frō thy iudgemēt⁹:
foz because thou haste set a lawe to me.

Howe swete be thy word⁹ to my iawes:
and to my mouthe swetter than hony.

I haue taken vnderstandpng of thy cō-
maundementes: therfoze haue I hated e-
uery way of iniquitie.

Thy worde is a lanterne vnto my
fete: and a lyghte vnto my pathes

I haue swoyne and decreed, to kepe the
iudgementes of thy iustice.

Olorde I am bzoughte lowe on euery
side: quicken me accordyng to thy word

The voluntary thynges of my mouthe,
o lord, make them acceptable to the, and

teache me thy iudgementes.

My soule is euer in my hādes: & I haue
nat fozgotten thy lawe.

Synners haue set a snare foz me: and I
haue nat erred from thy cōmaundement⁹.

I haue gotten thy testimonies by inhe-
ritaunce foz euer: foz because they be the
ioye of my herte.

Inclyne my herte to do thy iustificatiōs
foz euer: foz rewarde.

I haue hated the wycked: and haue
loued thy lawe

Thou

Comendacions.

Thou arte my helper and my defender:
and I haue trusted muche in thy worde.

O ye wycked declýne ye from me, and I
shal serche the comaundementes of god.

Receyue me accorðynge to thy promyse
and I shal lyue: noz thou shalte nat con-

founde me otherwyle than I loked for.
Helpe me, and I shal be safe: and shalbe

occupied in thy iustificacions euer.
Thou hast dispised al þe go fro thy iudge

mētes: for they thoughtes were vniuste.
I haue reputed all synners of the earth

for offenders: therfore I haue loued thy
testimonies.

I haue afflicted my fleshe for fere of the:
for I am aserde of thy iudgementes.

I haue done iustice and ryghtwyle-
nes: thou shalte nat delyuer me to

them that calumnyate me.
Receyue thy seruaunt in to goodnes: let

nat proude men calumnyate me.
Wynipes haue sayled in thy helthe: and

the worde of thy iustice.
O to thy seruaunte accorðynge to thy

mercy: and teache me thy iustificacions.
I am thy seruaunt, gyue me vnderstan-

dynges: þe I may knowe thy testimonies.
It is tyme to do good. Worde: for they

haue scatered abrode thy lawe.
Therfore I haue loued thy comaunde-

mentes: aboue golde and to pase.
And therfore I wasled to al thy comaū-

demēt: I haue hated euery wycked way
D. iiii. . D. lozde

A diutor et susceptor
meus es tu: et in verbum
tuum supersperaui.

et inclinate a me maligni:
et scrutabor mandata
dei mei.

Assume me secundum
eloquium tuum et viuam:
et non confundas me
ab expectatione mea.

A diuus me et saluus
ero: et meditabor in ius-
tificationibus tuis sepe.

Superasti omnes discorde-
tes a iudicio tuo: quia
iniusta cogitatio eorum.

Reueritantes repu-
taui omnes peccatores
terre: ideo dilexi testi-
monia tua.

Configi timore tuo car-
nes meas: a iudicio es-
tim tuum timui.

Ecce iudicium et in-
sticia: non tradas
me calumniaribus meis.

Assume seruum tuum
in bonum: non calum-
nientur me superbi.

Oculi mei defecerunt
in salutare tuum: et in
eloquium tuum iustitie tue.

Hac cum seruo tuo se-
cundum misericordiam tuam: et iusti-
ficaciones tuas doce me.

Seruus tuus sum ego
da michi intellectum ut
sciam testimonia tua.

Tempus faciendi do-
mine dissipauerunt le-
gem tuam.

Deo dilexi mandata
tua: super aurum et the-
saurum.

Propterea ad omnia man-
data tua dirigebar omnes
vias iniquas odio habui:

Cōmendacions.

M Frabilia testimo-
nia tua domine: in
deo scrutata est ea ani-
ma mea.

Declaratio sermonu;
tuorum illuminat: et in-
tellectus dat paruulis.

Os meum aperui et at-
traxi spiritus: quia mā-
data tua desiderabam.

Aspice in me, et mise-
rere mei: secundum iu-
diciū diligentiū, no-
men tuum.

Ressus meos dirige se-
cundum eloquium tuū;
et non dominetur mei
omnis iustitia.

Redime me a cāpnīs
hominū: vt custodias
mandata tua.

Faciem tuā illumina
sup seruū tuū: et doce
me iustificaciones tuas
Et ritus aquarū dedux-
erunt oculi mei: quia non
cui studierunt legē tuā;

Iustus es dñe et re-
ctum iudiciū tuū;
Mandasti iusticiā tes-
timonia tua: et verita-
tem tuam nimis.

Abescere me fecit ze-
lus me⁹: quia obliti sunt
verba tua inimici mei.

Ignitum eloquū tuū
vehementer: et seruus
tuus dilexit illud.

Adoleſcētulus sum es-
go et contēpt⁹: iustifica-
tiōes tuas nō sū oblit⁹.
Iustitia tua iustitia in
etnū: et lex tua veritas.

O Lorde merueylous be thy testimo-
nies: therfore my soule hath se-
ched them.

The declaracyon of thy wordes doth il-
lumpyne, and gyueth vnderstandynge to
the lytle ones.

I haue opened my mouthe, and haue
drawen my bzethe, for because I despyed
thy cōmaundementes.

Loke vpon me, and haue mercy vpon
me, accoꝝdyng to the iudgement of them
that loue thy name.

Directe my goynges, accoꝝdyng to thy
worde: et let no iniquitie raigne ouer me.

Redeme me from the calumniacyon of
men, & I may kepe thy cōmaundemētes.

Illyghten thy face vpon thy seruaunt:
and teache me iustifications.

Myn eyes haue brought forth streames
of water: because they haue nat kepte thy
lawe.

Rygthuous arte thou lorde: and iust
are thy iudgementes.

Thou hast cōmaunded iustice in thy tes-
timonies: and truthe moſte chiefly.

The loue of the caused me to consume:
because myn enemyes forȝat thy word.

Thy worde is excedyngely pyed: et thy
seruaunte loued it.

I am yonge and set at nought: yet haue
I nat forȝotten thy cōmaundementes.

Thy iustice is euerlastyng: and thy law
is truthe.

Trouble

Cōmendacions.

Trouble & heupnes haue intangled me
thy cōmaundementes are my studie.
Thy testimonies be gyuen in euerla-
stynge equitie: gyue me vnderstandynge
and I shall lyue.

I haue called vpon the with all my
herte: heare me Lorde, for I shall
serche thy lawes.

I haue cryed vnto the, saue me: so that
I may obserue thy cōmaundementes.

I haue preuented the tyme & haue cryed:
for I haue greatly trusted in thy com-
maundementes.

Oyn iyes haue pzenented the daunynge
of the day, for to studie thy worde.

Lorde heare my voyce, accorpyng to
thy mercy: and quicken me accorpyng to
thy iudgement.

They that pursued me, haue encreased
they: wickednes: but from thy lawe they
are gonne farre wyde.

Lorde thou arte nere at hande: and all
thy wayes are very truthe.

At the begynnyng I had knowledge of
thy testimonies, for thou haste establi-
shed them for euer.

Beholde my humilitie, and delpyer
me: for because I haue nat forgot-
ten thy lawe.

Iudge my iudgement, and redeme me:
for thy promyse sake qupyken me.

Healthe is farre from synners: for they
haue nat searched out thy iustificacions.

Thy

tribulatio & angustia
inuenerunt me: manda-
ta tua meditatio mea ē
Equitas testimonia tu-
a in eternum: intellectus
da mihi et vitam

Clamauit i toto cor-
de meo exaudi me,
domine iustificationes
tuas requiram.

Clamauit ad te saluum
me fac: vt custodiā mā-
data tua.

Preuent in maturitate
et clamauit: quia in ver-
ba tua superiperaui.

Preuenerūt oculi mei
ad te dīliculo: vt medi-
tarer eloquia tua.

Vocem meā audi scd-
siam tuam Domine: et
secundum iudicium tu-
um viuifica me.

Appropinquauerūt p-
sequentes me iniquita-
tem: a lege autem tua
longi facti sunt.

Prope es tu domine: &
omnes vie tue veritas.

Initio cognoui de tes-
timonis tuis: quia in
eternum fundasti ea.

Dehumilitatē me-
am, & eripe me: quia
legem tuam non sum o-
blitus.

Iudica iudicium meuz
et redi me: propter elo-
quium tuū viuifica me.

Longe a pctōribus sa-
lus quia iustificatiōes
tuas non exquisierunt.

Comendacions.

Miseri cordie tue mul-
te domine: secundū iu-
diciū tuū uiuifica me
Multi qui persequuntur
me ⁊ trioulant me: a te-
stimoniis tuis non de-
clinant.

Tidi preuaricantes ⁊
tabescebam quia eloq̃a
tua non custodierunt.
Ide qm̃ mandata tua
dilexi Dñe, in m̃sa tua
uiuifica me.

Pincipiū ṽboꝝ tuoz
veritas: in eternum oīa
iudicia iustitie tue.

Principes persecu-
ti sunt me gratis:
et a verbis tuis formi-
dauid cor meum.

Etabor ego super elo-
quia tua: sicut qui inue-
nit spolia multa.

Iniquitatem odio ha-
bui et abominatus suz
legem aut tuam dilexi.
Septies in die laudes
dixi tibi: super iudicia
iustitie tue.

Par multa diligenti-
bus legem tuaz: et non
est illis scandalum.

Expectabam salutare
tuum domine: ⁊ manda-
ta tua dilexi.

Custodiuit aīa mea te-
stimonia tua: et dilexit
ea vehementer.

Seruauī mādata tua ⁊
testimonia tua: q̃z oēs
vie mee ī cōspectu tuo.

Appropinquet des-
precatio mea in cō-
spectu tuo Dñe: iuxta
eloquium tuum da mi-
hi intellectum.

Thy mercy lorde is muche: accoꝝdyng
to thy ryghtuousnes quicken me.

Many there be, which persecute me and
trouble me: I haue nat declined from thy
testimonies.

I sawe the offenders, and I was asto-
nyed: for they kepte nat thy woꝝdes.

Be holde lorde, for I haue loued thy co-
maūdementes: quicken me in thy mercy.

The beginnyng of thy woꝝdes is berpte
al thy iudgemētes are euerlastig iustice.

De pꝛynces haue persecuted me
faultles: and my herte hath ben
adꝛed of thy woꝝdes.

I shal be glad of thy woꝝdes: as he that
hath founde many spoyles.

I haue hated inequitie, and haue abhoꝝ-
red it: but thy lawe I haue loued.

Seuē tymes in the day haue I pꝛayled
the, vpon the iudgementes of thy ryght-
wysenes.

Great peace is to them ꝑ loue thy lawe:
and there is no sclaunder in them.

I loked for thy saluacion, o lorde: and I
loued thy commaundementes.

My soule hath kept thy testimonies: and
hath loued them greatly.

I haue kepte thy comaūdementes and
thy testimonies: for all my wayes are in
thy syghte.

O Lorde let my pꝛayer appꝛoche nere
in thy syghte: gyue me vnderstan-
dyng, accoꝝdyng to thy pꝛomysse.

O lorde

Commendacions.

Olorde, let my prayer entre in to thy syght: delyuer me, accordig to thy pmyse. My lyppes shall power forth thy prayse whā þ hast taught me thy iustificacions. My tongue shall shewe forth thy promyle: for in all thy commaundementes is equitie.

Let thy hande be redye to helpe me: for because I haue chosē thy comaūdemēt. Olorde I haue despyed thy helthe, and thy lawe is my meditacion.

My soule shall lyue, and shall prayse the: and thy iudgementes shall helpe me.

I haue wandered lyke a sheepe, whiche is loste: o lord seke out thy seruaunt, for I haue nat forgottē thy comaūdemēt.

Lorde gyue them eternall reste: and let continuall lyght shyne vnto them.

Lorde haue mercy on vs. Christe haue mercy on vs. Lorde haue mercy on vs.

Our father, whiche arte. Hail Mary.

C The. c. xxxviii. Psalm.

Lorde thou hast proued me, and known me: thou hast known my downe syttinge and vprysyng.

Thou hast perceyued my thoughtes a farre of: my pathe and the stryng of my lyfe thou hast serched out.

And all my wayes thou hast proued: so þ there is nat one worde on my tonge.

Lo lord thou hast known al thynges both newe and olde: thou hast sourned me, and put thy hande vpon me.

The

Inrer postulatio mea in cōspectu tuo: secundū loquium tuū eripe me.

Exultabunt labia mea hymnum cū docueris me iustificatiōes tuas.

Pronunciabit lingua mea eloquium tuum: quia omnia mandata tua equiras.

Hiat manus tua ut saluet me: quoniam mandata tua elegi.

Concupiui salutare tuum Domine: et lex tua meditatio mea est.

Quia aīa mea et laudabit te: et iudicia tua adiuvabunt me.

Erant licut ouis que peris: quere seruū tuū domine: quia mandata tua non sum oblitus.

Requiem eternā dona eis domine: et lux perpetua luceat eis.

Kyrie eleison. Christe eleison. Kyrie eleison. Pater n. Ave Maria.

C Psalmus. c. xxxviii.

Domine probasti me. Det cognouisti me: tu cognouisti sessionē meam, et resurrectionem meam.

Intellexisti cogitationes meas: de longe scrutamur meam et funiculum meum inuestigasti.

Et omnes vias meas prouidisti: quia non est sermo in lingua mea.

Ecce dñe tu cognouisti oīa nouissima et antiqua tu formasti me: posuisti super me manū tuā

Comendacions.

Mirabilis facta est scientia tua et me: confortata est, et non potero ad eam.

Quo ibo a spiritu tuo et qui a facie tua fugiam?

Si ascēdero in celum tu illic es: si descēdero in infernum ades.

Si sumpsero pennas meas dilicūlo: et habitauero in extremis maris.

Et tenim illic manus tua deducet me: et tenebit dextera tua.

Et dixi forsitan tenebrę conculcabunt me: et non illuminatio mea in deliciis meis.

Quia tenebrę non obsecrabitur a te, et non sicut res ies illuminabitur: sicut tenebrę eius ita et lumen eius.

Quia tu possedisti renes meos: suscepisti me de utero matris meę.

Confitebor tibi quia terribilis et magnificatus es, mirabilia opa tua: et a facie mea cognosceat nimis.

Non est occultatum os meum a te quod fecisti in occulto: et substantia mea in inferioribus terre.

Imperfectum meum viderunt oculi tui, et in libro tuo oēs scribentur: dies formabunt et nemo scies.

Michi autem nimis honorificati sunt amici tui deus: nimis confortatus est principatus eorum.

The cunnynge that thou hast wrought on me is merueplous: it is wroughte so that I can nat attayne in to it.

Whither shal I go from thy spirite: and whither shall I fflye from thy face?

If I shal ascende by to heuen, thou art there: and if I shall dissende downe to helle, thou arte also present.

If I shall take my wynges in the morninge, and shall dwel in the farthest costes of the see

But shal thy hāde bynng me from thens and thy ryght hande shall holde me.

And I haue sayd paduenture þ darcknes shall treade me vnder fecte: and the nyght is my lyght in my delytes.

Euer the darkenes shal nat be hyd from the, and the nyght shal be as lyght as the day: for as his light is, so is his darknes

Euer þ hast possessed my raines: þ haste taken me from the wombe of my mother

I shal confesse to the, that thou arte terrible & merueplous: thy woꝝkes be wonderous: and my soule knoweth it to well.

My bones is nat hyd from the, whiche thou haste made preuely: my substance within the inwarde partes of the earthe.

Thy nyes haue sene myn imperfectnes: and in thy boke are wypten: al daies they were formed, and no man was in them.

O god, thy frendes are greatly honoured of me: and the chyfe of them is ouer muche strengthed.

I shall

Cōmendacions.

I shall numbre them, and they shall be
multiplied aboue the grauel: I haue cry-
sen vp, and yet I am with the.

O god, if thou woldest see the synners:
ye bloudye men go ye awaye from me.

Ho: ye say in your thought: they take in
bayne they: cyties.

Do nat I hate them (good lozde) I hate
the: & was I nat angry wth thyn enemyes

I haue hated them with a feruent hate:
and they be myne enemyes.

Proue me good lozde, & know my herte
queston with me, and knowe my wayes

And loke if the way of iniqtie be in me:
and bypnye me into the way euerlastyng

The versicle.

Lozde gyue them eternall reste.

The answer.

And let cōtinual lyght shyne vnto them.

The versicle.

from the gates of hell. **The answer.**

Lozde delyuer they: soules. **The versicle.**

I truste to se the goodes of the lozde.

The answer.

In the lande of the lyupnye

The versicle.

Lozde heare my prayer. **The answer.**

And let my cryng come vnto the.

The prayer.

O the lozde we cōmende y^e soules
of thy seruantes, bothe men and
women: so that they that be deade to the
worlde, may lyue to the, and al the synnes
that

Numerabo eos & su-
per arenam multiplica-
buntur: exurteri & ad-
huc sum tecum.

Si occideris deus pec-
catores: viri sanguinū
declinate a me.

Quia dicitis i cogita-
tione: accipiant in va-
nitate ciuitates suas.

Nonne qui oderunt te
dñe oderam: et sup in-
micos tuos tabescebā.

Perfecto odio oderaz
illos: inimici facti sunt
michi.

Proba me deus & scito
cor meū interroga me &
cognosce sentias meas

Et vide si via iniquita-
tis in me est: et deduc
me in via eterna. **Aer.**

Requiem eternā dona
eis domine.

Responsion.

Et lux perpetua luceat
eis. **Aerius.**

Aporta inferi. **Rm.**
Erue domine animas
eorum. **Aerius.**

Credo videre bona do-
mine. **Respon.**
In terra viventium.

Aerius.

Domine exaudi orati-
onem meam. **Rm.**

Et clamor meus ad te
veniat. **Aerius.**

Tibi domine com-
mendamus animā
famulicui. **A.** & animas
famulorū famularū que

tuarū: vt defuncti secu-
lo tibi viuāt et que per

fragilitatē mūdane cō
uersationis peccata ad
miserūt: tu venia mise
ricordissime tue pietas
absterge. Per Christū
dñm nr̃. Amen. Requie
escant in pace. Amen.

Oratio Ione pphē
te de ventre piscis
erepti.

Quamuis detribula
tione mea ad dñm
exaudiuit me. De vē
tre inferi clamaui: et ex
audisti vocem meā: et p
fecisti me in pfundū in
corde maris: et flumen
circūdedit me. Omnes
gurgites tui et fluctus
tui sup me transierūt et
ego dixi. Abiect⁹ sum a
cōspectu oculorū tuorū
Aerūtāme rurū⁹ video
tēplū sacrū tuū. Circū
dederunt me aque vsq;
ad aīam, abyssus valla
uit me, pelag⁹ operuit
caput meū. Ad extrema
montiū descēdi, tre vi
etes concluderūt me in
eternum, et subleuabas
de corruptione vitam
meam dñe deus meus.
Cum angustiarerur in
me aīa mea dñe recor
der⁹ sum: et veniet ad
te oīa mea ad templū
sanctum tuum. Qui cu
stodiūt vanitates, fru
stra animam suam dere
linquent, ego autem in
voce laudis immolabo
tibi quocunque volui
reddas pro salute mea
domino.

The prayer.

that they haue committed by frailtie of
worldly conuersacion, thou lord wash
thē away, by the forgyuenes of thy moste
mercyfull pytye. By Christe our lord.
So be it. God haue mercy ou all christian
soules, So be it.

The prayer of the prophete Jo
nas deliuered out of the
whales belly.

In my affliction I cryed vnto the
lord, and he answered me. Cyn
from the belye of helle I cryed, and thou
herdest my voyce, for thou hadst thowen
me forth in to the myddes of the depesse
of the see, and the waters closed me rounde
about, al thy great waters and floudes
wente ouer me, and I thoughte, sayenge
with my selfe, I am cast out of thy syght
I shall neuer moze se the holy temple:
for waters haue compassed euyn vyppē to
my soule. The darke depth closed me in,
and the foule styrkyngē wedes of the see
couered my heade. I sanke towne vnder
the hylles, so that the waters barred me
out from the earth for euer: and þū biddest
preserue my lyfe from destructiō (oh lord
my god) whan my soule fayled me, yet I
remēbred the lord, and my prayer came
vnto thy holy temple. They that are gy
uen to vanyties and lyes, haue lost theyr
mercy fro god, but I shall offre vnto the
lord prayle, a shal pforne my vowes
to the lord, whiche is a sauour.

The

The Psalmes of Christes passion.

The argument of the Psalmes of the Passyon

For so moche as in these psalmes folowynge, dyuers prophetes cō-
cernynge the passion, death, and resurrecyon of our sauour Christ
are conteyned, therfore are they called psalmes of the passion, wher-
in Dauid expresseynge, and beyng the very fygure of Christe, doth fynde,
as it were in a songe, recorde and expresse his greate deiection & downe
fall, and after that his sodeyne exaltacyon and rysynge agayne, the con-
fusiō of his aduersaries, the restorynge of his kyngdome, with the en-
crease and dylating of the same, eyn to the yttermost parte of the earth
and fynally the contynuaunce therof vnto the woildes ende. And euen
so dyd our mediator Christe, fyrst suffer the death of the crosse, whiche
to the face of the woilde was ryght shamefull and sclaunderous, & after
that rose agayne with hyghe gloire and tryumphe, whan he had obtey-
ned victory agaynst the deuyll, deathe, and synne, & deliuered his kyng
dome (whiche is the churche) from the straye obligacyon and bonde of
death: in the whiche it was wrappd by the offence of Adam, and destroy-
ed the churche malignant, the kyngdome and synagoge of Sathan with
the myghtry spiryte of his mouth. I meane the vertue of his euerlastynge
worde, whereby he shall preserue and contynue his sayde kyngdome or
churche vnto the woildes ende, whiche as he dyd in the begynnynge by
his Apostells, so shall he by his true preachers dylate and extend the
same into all the costes of the woilde, and at the latter resurreccyon, shal
deliuer it vp vnto his father, pure, and vnspotted, to be immortally glo-
rified in bodye and soule, euen as verely as he hym selfe rose agayne fro
deathe, and ascended vnto his father in bodye and soule, eternally to
reigne with hym in heuen.

The .xxj. Psalme.



God, my god, loke towarde
me: why haste thou forlaken
me: farre from my helthe be
the wordes of my synnes.

My god, I wyl crye and cal
to the by day, and thou wylte nat here me
and eyn so by nyght, and thou wylt nat
impute it to myn ignoraunce.

Thou truly dwellest in the holy place:
the prayle of Israel.

Our fathers haue trusted i þ, they haue
trusted, and thou haste deliuered them,

Psalmus .xxi.

Deus deus meus res-
pice in me: quare
me dereliquisti: longe
a salute mea verba des-
olutorum meorum.

Deus meus clamabo
ad te per diem et non
exaudies: et nocte et
non ad insipientiam
michi.

Tu autē in sancto ha-
bitas, laus Israel.

In te sperauerunt pa-
tres nostri: sperauerūt
et liberaſti eos.

Comendacions.

Ad te clamauerunt et
salui facti sunt i te spe
rauerunt, et non sunt
confusi.

Ego autē sum vermis
et non homo: opprobri
um hominum, et abiecto
plebis.

Omnes vidētes me de
riserunt me: locuti sunt
labiis et mouerunt ca
pud.

Sperauit in Domino
eripiat eum: saluum fa
ciat eum, quoniam vlt
eum.

Quoniam tu es qui ex
traxisti me de ventre:
spes mea ab vberibus
marris mee: in te prote
ctus sum ex utero.

De ventre matris mee
deus meus es tu, ne dis
cesseris a me.

Quoniam tribulatio p
rima est: quoniam non
est qui adiuet.

Circūdederunt me vi
tuli multi: tauripigues
obsederunt me.

Peruerūt super me
os suum: sicut leo rapi
ens et rugiens.

Sicut aqua effusū sū,
et dispersa sūt omnia ossa mea.

Hactenus est cor meum
tanquam cera liquecens
in medio ventris mei.

Erui tanquam testa sctus
mea et lingua mea adhe
sit faucibus meis: et pul
uerem mortis deduxisti me.

Quoniam circūdederūt me
canes multi: consiliū ma
lignantium obsedit me.

They haue cryed to the, & they be made
safe, they haue trusted in the, and they
were nat confounded.

I truely am but a worme, and no man:
the opprobrye of men, and am outcast of
all the people.

All that euer sawe me laughed me to
skorne: they spake with theyr lippes, and
nodded theyr heades.

Sayenge he hathe trusted in the lord:
now let hym take hym, let him make him
hole, for he loueth hym.

For thou arte he that haste drawen me
from the wombe, and waste myne hope
from the brest of my mother: I was cast
out from my mothers wombe vnto the.

Thou arte my god from my mothers
wombe, departe nat from me.

For tribulation is nere: and there is
none to helpe me.

Many calues haue compassed me: and
fatte bulles haue beset me aboute.

They haue set theyr mouthes wyde open
vpon me: lyke a lyon rauynng & roynng.

I was powred forth lyke water: and all
my bones were disperfed asondre.

My herte was made lyke melting waxe
within the myddes of my bellye.

My strength was dyled by lyke a shelle
my tongue cleued faste to my iawes: and
thou haste brought me to deade duste.

For dogges compassed me aboute: the
counsell of euyl men haue beset me.

They

Psalmes of the passion.

They haue boyled my handes in my teete:
they haue numbred all my bones:

They cruelly haue conspyred and looked
vpon me: and haue deuoyded amonge the
my garmentes: and vpon my roote they
haue caste lottes.

How long nat good loyde thy helpe from
me: but loke vpon my defence.

O elyuer my soule from the sworde: and
my onely soule from the hande of the dogge.

Save me from the mouthes of the lyon:
and my humyltite from the hornes of
Uncoynes.

I shall shewe thy name to my brethzen:
and I shall prayse the in the myddeste of
the congregation.

Let that feare the loyde prayse ye hym: al
the hole seede of Iacob glorifye ye hym.

Let all the seide of Israel feare hym: for
he despyseth nat, nor turneth his face from
the prayer of the poore.

Neither turneth he his face away from
me: and whan I cryed vnto hym he hath
herde me.

At the shall my prayse be, in the greete
congregation: I shall yelde vp my vowes
in the syght of them that feare hym.

Let vyrgyne nioe cate, and they shall be sa-
tisfied, and they shall prayse the loyd: that
seke after hym, they herdes mighte loue
woyde without ende.

Hi the colles of the earth shall remembre
the selues: & shall be conuerted to the loyde.

Moderant non meas
et pedes meos: diuine
rauerunt ossa mea.

Ipsi vero considera-
runt et inspererunt me
diuiserunt sibi vestimen-

ta mea: et super vestimen-
ta mea miserunt sortem.

Quasi dñe ne elonga-
ueris auxilium tuum a me:
ad defensionem meam
conspice.

Erue a framea deus
animam meam: et de manu
canis vnica meam.

Salua me ex ore leonis
& a cornibus vnicornium
humiliarem meam.

Narrabo nomen tuum
fratribus meis: in me-
dio ecclesie laudabo te.

Quis timetis dñm lau-
date eum: vniuersi semē
Iacob glorificate eum.

Timeat eum omne semē
Israel: quoniam nō spie-
uit, neq; desperit depre-
cationem pauperis.

Nec auertit faciem su-
am a me: et cum clama-
re ad eum exaudiuisset me.

Apud te laus mea in
ecclesia magna: vota
mea reddā in conspectu
timentium eum.

Et dñe pauperes et sa-
turbantur: et laudabūt
dominum, qui requirit
eum viuens coram deo
in seculum seculi.

Remiscentur et con-
uerterentur ad dominum
vniuersi fines terre.

Comendacions.

Ad te clamauerunt et
salui facti sunt i te spe
rauerunt, et non sunt
confusi.

Ego autē sum vermis
et non homo: opprobri
um hominum, et abiecto
plebis.

Omnes vidētes me de
riserunt me: locuti sunt
labiis et mouerunt ca
pud.

Sperauit in Domino
eripiat eum: saluum fa
ciat eum, quoniau3 vlt
eum.

Quoniam tu es qui ex
traxisti me de ventre:
spes mea ab vberibus
matri mee: in te prote
ctus sum ex utero.

De ventre matris mee
deus meus es tu, ne dis
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rima est: quoniam non
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Aperuerūt super me
os suum: sicut leo rapi
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Sicut aqua effus⁹ sū, et
disp⁹sa sūt oīa ossa mea

Hacten⁹ est cor meum
tanq̃ cera liquescens
in medio ventris mei.

Erui tanq̃ testa p̃tus
mea et lingua mea adhe
sit faucib⁹ meis: et pul
uerē mortis deduxisti me

Q. m̃ circūdederūt me
canes multi: cōsiliū ma
lignantium obsedit me

They haue cryed to the, & they be made
safe, they haue trusted in the, and they
were nat confounded.

I truely am but a worme, and no man:
the opprobrye of men, and am outcast of
all the people.

All that euer sawe me laughed me to
skorne: they spake with theyr lippes, and
nodded theyr heades.

Sayenge he hath trusted in the lord:
now let hym take hym, let him make him
hole, for he loueth hym.

For thou arte he that haste drawen me
from the wombe, and waste myne hope
from the brest of my mother: I was cast
out from my mothers wombe vnto the.

Thou arte my god from my mothers
wombe, departe nat from me.

For tribulation is nere: and there is
none to helpe me.

Many calues haue compassed me: and
fatte bulles haue beset me aboute.

They haue set theyr mouthes wyde opē
vpon me: lyke a lyon rauynng & roynng.

I was powred forth the lyke water: and al
my bones were disperfed asondye.

My herte was made lyke meltynge waxe
within the myddes of my bellye.

My strength was dyled vp lyke a shelle
my tongue cleued faste to my iawes: and
thou haste brought me to deade duste.

For dogges compassed me aboute: the
counsell of euyl men haue beset me.

They

Psalmes of the passion.

They haue boyled my handes in my teete:
they haue numbred all my bones:

They truly haue conspyred and loked
vpon me: and haue deuoyded amonge the
my garmentes: and vpon my roote they
haue caste lottes.

Solong nat good lord thy helpe from
me: but loke vpon my defence.

Delyuer my soule from the sworde: and
my onely soule from the hande of the dogge.

Sau me from the mouthes of the lyon:
and my humyltite from the hornes of
Unycomes.

I shall shewe thy name to my brethzen:
and I shall prayle the in the myddeste of
the congregacion.

Re that feare the lord prayle ye hym: al
the hole seede of Iacob glorifye ye hym.

Let all the seede of Irael feare hym: for
he despyleth nat, nor turneth by face from
the prayer of the poore.

Neither turneth he his face away from
me: and whan I cryed vnto hym he hath
herde me.

At the hall my prayle be, in the greete
congregation: I shall yelde vp my vowes
in the syght of them that feare hym.

Let poore men eate, and they shall be sa-
tisfied, and they shall prayle the lord: that
seeketh after hym, they shal not be in vaine
worshipped without ende.

All the costes of the earth shall rememb-
re the selues: & shall be conuerted to the lord.

Roderant manum meam
et pedes meos: dixerunt
os ossa mea.

Ipsi vero considera-
runt et inspererunt me
diuiserunt sibi vestimen-
ta mea: et super vestimen-
ta mea miserunt sortem.

Tu autem domine ne elonga-
ueris auxilium tuum a me:
ad defensionem meam
conspice.

Erue a frames deus es-
nimam meam: et de manu
cantis unicum meum.

Salua me ex ore leonis
et a cornibus unicornium
humiliare meam.

Narrabo nomen tuum
fratribus meis: in me-
dio ecclesie laudabo te.

Quoniam tu domine lau-
date eum: vniuersi seme-
Jacob glorificate eum.

Timeat eum omne seme-
Israel: quoniam non spre-
uit, neque desperxit depre-
cationem pauperis.

Nec auertit faciem su-
am a me: et cum clama-
rem ad eum exaudivit me.

Apu-
d te laus mea in
ecclesia magna: vota
mea reddam in conspectu
timendum eum.

Edem pauperes et sa-
turabuntur et laudabunt
dominum, qui requirit
eum viuens coram coram
in seculum seculi.

Reminiscantur et con-
uerterentur ad dominum
vniuersi fines terre.

Et adorabunt in conspectu eius: vniuersae familie gentium.

Quoniam dominus est regnans: et ipse dominabitur gentium.

Et adorauerunt omnes pingues terre: in conspectu eius cadent omnes qui descendunt in terram.

Et anima mea sicut videret: et semen meum sicut videret ipsi.

Annuntiabitur domino generatio ventura: et annuntiabunt celi in iustitiam eius populo qui nascetur, quem fecit dominus minus.

Psalmus. xlii.

Dominus regit me: et nihil michi deerit: in loco pascue ibi me collocauit.

Super aquas refectio nis educauit me: anima meam conuertit.

Reduxit me super semitas iustitie: propter nomen tuum.

Nam et si ambulauero in medio umbrarum mortis: non timebo mala: quoniam tu mecum es.

Virga tua et baculus tuus: ipsa me consolata sunt.

Parasti in conspectu meo mensam: aduersus eos qui tribulant me.

Impinguasti oleo caput meum: et calix meus inebrians quam preciarus est.

Et misericordia tua subsequetur me: omnis dies vite mee.

Psalmes of the passion.

And all the families of the gentyles shal do woꝛshyp in his pꝛesence.

For to the lord apperteyneth kyngedome and he shal rule the people.

All the cyche men of the earthe haue eaten and woꝛshypped hym: all that shal discede in to the earthe, shal bowe downe in his syght.

And my soule shal lyue to hym: and my sede shal serue hym.

The generacion to come shalbe shewed to the lord: and the heuens shal shewe the iustice that he hath done to the people that shal be borne.

The. xlii. Psalm.

The lord ruleth me, and nothyng shal fayle me: in a place of pasture there hath he set me.

He hath brought me vpon a freshe water: he hath conuerted my soule.

He hath led me vpon the pathes of iustice: for his names sake.

For althoughe I walke in the myddes of the shadowe of deathe, I shall feare no harme: for thou arte with me.

Thy staffe and thy rodde: they haue comforted me.

Thou hast prepared a table in my sight: agaynst them that trouble me.

Thou hast souped myne heade in oyle: and my cup beynge full, is ryght goodly.

And thy mercy shal folowe me all the dayes of my lyfe.

And

Psalmes of the passion.

**And thus I praye inhabite in the house
of the lord: all the length of my dayes.**

The. xxiii. Psalm.

**The earth is the lordes, and the
habundaunce therof: the rounde
worlde, and all that inhabyte it.**

**For he hath set him vpon the seas: and
hath prepared hym vpon the floudes.**

**Who shall ascende in to the hylle of the
lord: or who shall stāde in his holy place**

**An innocent in hādes and of pure heart:
whiche hath not taken his soule in vaine**

**nor hath sworne to deceiue hys neighbour
He shall receiue blessinge of the lord:**

and mercy of god his saupour

**This is the generacion of them that
seke him: of them that seke the face of the
god of Jacob.**

**Let princes heaue vp your gates, and
ye eternal gates open your selues, and a
kyng of glorie shall entre in.**

**Who is this same kyng of glorie: a
stronge lord: and a myghty, a lord
myghty in battayle.**

**Let princes heaue vp your gates, and ye
eternal gates open your selues: and a
kyng of glorie shall entre in.**

**Who is this same kyng of glorie: the
lord of power: he is the kyng of glorie.**

The. xxiii. Psalm.

**Unto the (lord) haue I putte vp
my soule, my god in the I truste:**

let me not be ashamed.

**Et inhabitarem in do
mo domini: in longitu
dinem dierum.**

The. xxiii. Psalm.

**Emunt est terra et
plenitudo eius: or
bis terrarum: et vniuersi
qui habitant in eo.**

**Quia ipse super maris
fundauit eum: et super
flumina preparauit eum.**

**Quis ascendet in mon
tem domini: quis stabit
in loco sancto eius.**

**Innocens manibus: et
corde: et non accipit
vāno aliquid suū, nec in
iurauit in dolo. primo suo**

**De accipiet: benedictio
nē a dño: et ipsa saluatio
salutatio suo.**

**Ecce est generatio que
reuerentur eum: querenti
um faciem dei Jacob.**

**Et tollite portas prin
cipes vestras: et eleua
mini porte eternales: et
introducatur gloria.**

**Quis est iste rex glo
rie: Dominus fortis et
potēs, dominus potēs
in prelio.**

**Et tollite portas prin
cipes vestras: et eleua
mini porte eternales: et
introducatur gloria.**

**Quis est iste rex glo
rie: Dominus virtutum
ipse est rex glorie.**

The. xxiii. Psalm.

**Ad te domine leua
ui animam meam: deus
meus in te confidens.**

et non erubescam.

Psalmes of the passion.

Non irideant me inimici mei: etenim vniuersi, qui sustinent te; non confundantur.

Confundantur omnes iniqua agentes: superuacue.

Vias tuas domine demonstra michi: et semitas tuas edoce me.

Dirige me in veritate tua, et doce me: quia tu es deus saluator meus: et te sustinuit tota die.

Remittite remiseramini misericordiam tuam domine: et misericordiarum tuarum que a seculo sunt.

Delicta iuuentutis mee: et ignorantias meas ne memineris.

Ecce iniquitas mea in me: et mecum est propter bonitatem tuam domine.

Dilectis et rectis dominus: propter hoc leges dabit delinquenti.

Dirige me in veritate tua, et doce me: quia tu es deus saluator meus: et te sustinuit tota die.

Remittite remiseramini misericordiam tuam domine: et misericordiarum tuarum que a seculo sunt.

Delicta iuuentutis mee: et ignorantias meas ne memineris.

Ecce iniquitas mea in me: et mecum est propter bonitatem tuam domine.

Dilectis et rectis dominus: propter hoc leges dabit delinquenti.

Dirige me in veritate tua, et doce me: quia tu es deus saluator meus: et te sustinuit tota die.

Not let nat min enemyes moche me: for truelye al that euer truste in the shal nat be confounded.

Et al them be confounded, that woꝝke wyckednes in bayne.

Good loꝝde shewe me thy wayes: and teache me thy pathes.

Directe me and teache me in thy truthe for thou arte my god, my sauour, and I haue susteyned the all the hole day.

Hauemynde good loꝝde of thy mercifulnes: and of thy mercyes, whiche euer haue ben.

The offences of my youthe: noꝝ myn ignoraunces do thou nat remembre.

O thou for thy godnes good loꝝde, haue mynde of me, accoꝝdinge vnto thy mercy

The loꝝde is swete and ryghtuous: for this he giueth a lawe to them that go out of the waye.

He shall directe the mynde in iudgement: he shall teache the make his wayes.

All the wayes of the loꝝde are mercy and veryte, to them that require his testamēt and his promyses.

Hoꝝ thy names sake good loꝝde I shalte haue mercy on my synne: for truelye it is greate.

Who is the mā that feareth the loꝝde he hathe ordeyned a lawe to hym in the way whome he hathe chosē.

His soule shall dwell in goodnes: and his seede shall inherite the earth.

The

Psalmes of the passion.

The lord is a sure ground to them that feare hym: and the testament of him selfe that he may be manifested to them.

My iyes be euer to the lord: for he shal pulle my fote out of the snare.

Take vpon me, and haue mercye vpon me: for I am alone and poore.

The tribulations of my herte be multiplied: delyuer me from my necessities.

Beholde my humilitie and my labour: and forgyue all my fautes.

Beholde myn enemyes: for they be multiplied: and they haue hated me with a wycked hate.

Kepe my soule, & delyuer me: I shal nat be ashamed, for that that I trusted in the Innocentes & good men haue cleued vnto me: for because I haue susteyned the.

O god delyuer Israel from all tribulations. C The. xxv. Psalm.

Iudge me good lord, for I haue entred in myn innocency: and trustyng in the lord, I shall nat be made wepke.

Prooue me good lord and tempte me / bothe my raynes and myne herte.

For thy mercye is before myne iyes: and I haue delyted in thy trouthe.

I haue nat sytten with a bayne counsel neyther shal I medle with them that do vniustely.

I haue hated the congregacion of the malignant: and with the vngodly I shal not sytte.

P. iij.

I shall

Armamentum est dominus timentibus eius: et testamentum ipsius: ut manifestetur illis.

Oculi mei semper ad dominum: quoniam ipse euellet de laqueo pedes meos.

Respice in me, et miserere mei: quia vnicus et pauper sum ego.

Tribulationes cordis mei multiplicatae sunt de necessitatibus meis erue me.

De humilitate mea et laboribus meis: et dimitte vniuersa delicta mea.

Respice inimicos meos quoniam multiplicati sunt, et odio iniquo oderunt me.

Custodi animam meam: et erue me: non erubescam: quoniam speravi in te.

Innocentes et recti adhaeserunt michi: quia sustinui te.

Libera deus Israel: ex omnibus tribulationibus suis.

Psalmus. xxv.

Ad te domine domine quoniam ego in innocentia mea ingressus sum: et in domino sperans non infirmabor.

Proba me domine, et tenta me, ut renes meos, et cor meum.

Quoniam misericordia tua ante oculos meos est: et copulatus in veritate tua.

Non sedi cum consilio vanitatis: et cum iniqua gentibus non introibo.

Opprobrium ecclesiam malignantium: et cum iis non sedabo.

Psalmes of the passion.

Ausabo inter innocē
tes manus meas: ⁊ cir
cundabo altare tuum
domine.

Ut audiam vocem lau
dis tue: ⁊ enarrem uni
uersa mirabilia tua.

Domine dilexi decorē
domus tue: ⁊ lacum ha
bitationis glorie tue.

Ne perdas cum impi
is deus animam meam
et cum viris sanguinuz
vitam meam.

In quoru manib⁹ iniq
tates sunt: dextera eoz
repleta est muneribus.

Ego autē innocentia
mea ingressus sum redi
me, et miserere mei.

Deus me⁹ stetit in di
recto: in ecclesijs bene
dicam te domine.

¶ Psalmus. cxxvi.

Domine illumina
tio mea: ⁊ sal⁹ mea
quem timebo?

Domine⁹ pectori vite
mee: a quo trepidabo:
Cum appropiant sup
me nocentes: vt edant
carnes meas.

Qui tribulant me ini
mici mei: ipsi infirmati
sunt, ⁊ ceciderunt.

Sic consistant aduersus
me castra: non timebit
cor meum.

Si exurgat aduersum
me paelum: in hoc ego
sperabo.

Quia⁹ petis a dño: hāc
requirā, vt inhabite in
domo Domini: omnib⁹
diebus vite mee.

I shall walthe my handes amonge the
innocentes: and I shal compasse aboute
thyne altare, o lord.

That I may here the voyce of thy laud:
and that I may shewe forth the al thy won
derous woꝝkes.

Loꝝde I haue loued the beautie of thy
house: ⁊ the dwellynge place of thy gloꝝy

O god destroye nat my soule with the
wycked: noꝝ my lyfe with bloudsheders

I n whole handes is wyckednes: and
their ryght hande is fylled with bybes.

I truely haue entered in myn innocen
cy, redme me, and haue mercy vpon me

My god hath stande ryght vp, o loꝝde: in
the congregacions I shall prays the.

¶ The. cxxvj. Psalme.

The loꝝde is my lyght and my hel
the: whome shall I feare.

The loꝝde is the defender of my lyfe: at
whom shall I quake.

Whylste euyl doers approche vnto me,
foꝝ to deuoure my fleshe.

My n enemyes whiche trouble me, were
made weyke and fell downe.

If they pytche pauplyons agaynst me:
myne herte shall nat feare.

If an hoste ryse agaynst me: I shall
truste in it.

One thyng haue I asked of the loꝝde:
that I shall require, that I maye dwelle

in the house of the loꝝde, all the dayes of
my lyfe.

That

Psalmes of the passion.

What I may se the wyl of the lord: and may visite his temple.

For he hath hyd me in his tabernacle: in the euill daye he hath defended me in the secrete place of his tabernacle.

He hath exalted me vpon a rocke: and now he hath exalted my hed aboue myne enemyes.

I haue gone aboute and haue offered in his tabernacle: I shall synge the sacrifice of inuocacyon, and shall say a psalme vnto the lord.

Here my voyce lord, wherewith I haue cryed vnto the: haue mercye on me, and heare me.

My herte hath saide vnto the, my face hath sought the: thy face o lord I shall desire.

Turne nat thy face away from me: do nat swarue fro thy seruasit in thy wrath.

Be myn helper, forsake me nat, neyther despyse thou me, o god my sauour.

For my father and my mother haue forsaken me, but the lord hath receyued me.

Lord set me a lawe in thy waye, and leade me in a straghte pathe, in spyte of myne enemyes.

Let me nat go after the mindes of them that trouble me: for vniuste wytnesses haue rylen agaynst me: and they wyckednes hath ordeyned them.

I beleue to se the goodnes of the lord, in the lande of the luynges.

Ps. iiii.

Loke

Ne videam voluntatem domini: et visitem templum eius.

Quoniam abscondit me in tabernaculo suo, et die malorum preterit me: in abscondito tabernaculi sui.

In petra exaltauit me et nunc exaltauit caput meum: super inimicos meos.

Circuiui et immolaui in tabernaculo eius: hosias vociferationis cantabo: et psalmum dicam domino.

Audi domine voces meas: qua clamaui ad te: miserere mei, et exaudi me.

Tibi dixit cor meum: et quasi ir te facies mea, faciem tuam domine requiram.

Ne auertas faciem tuam a me: ne declines in ira a seruo tuo.

Adiutor meus esto, ne dereliquas me: neque despicias me deus saluatoris meus.

Quoniam pater meus et mater mea derelinquerunt me: dominus autem assumpsit me.

Regem pone mihi domine in via tua: et diriget me in semita recta propter inimicos meos.

Ne tradideris me in manus tribulantium me: quoniam insurrexerunt in me testes iniqui: et mentita est iniquitas sibi.

Credo videre bona domini: in terra viuendum.

Psalmes of the passion.

Expecta dñm, vñsister
age. et confortetur cor
tuum et sustine dñm.

Psalmus. xxvii.

Ad te Domine cla
mabo deus meus,
ne sileas a me, nequãdo
taceas a me, et assimila
bor descendens in
lacum.

Exaudi dñe vocẽ dep
cationis mee, dñi oro ad
te: dñi extollo man⁹ me
as ad tẽplũ scñũ tuum.

Ne simul tradas mē
cum peccatoribus: et
cum operantibus in i
quitatem ne p̄das me.

Qui loquuntur pacem
cuz proximo suo: mala
autẽ in cordibus eorũ.

Dia illis secundum o
pera eorũ: et secundũ
nequitiam ad inuentiõ
num ipsorum.

Secundum opera ma
num eorũ tribue illis:
redde retributionem e
orum ipsis.

Quoniam non inteller
erunt opera domini, et
in opera manuum eius
destrues illos, et non e
dificabis eos.

Benedictus dominus
quoniam exaudivit vo
ces deprecationis mee.

Dominus adiutor me
us et protector meus:
et in ipso speravit cor
meum, et adiutus sum.

Et effloruit caro mea,
et ex voluntate mea cõ
fitebor ei.

Take after the lord, do manly: and let
thy herte be comforted and abyde þ lord
The. xxvii. Psalm.

O Lord, I shal crye to the, o god, my
god, be nat silent towarde me, least
that whan thou shalte holde thy peace to
me, I shall be lykened to them that dis
sende downe in to the lake.

O good lord here the voyce of my pray
er, whyle I praye to the: whyle I lyfte
up my handes vnto thy holy temple.

That thou do nat delyuer me amonge
the synners: and that thou do nat lose me
amonge them that worke eniquitie.

Whiche speake peace to they: neygh
bour: and they: hertes is full of euyl.

Gyue vnto them accorðyng to they
workes: and accorðyng to the wycked
nes of they: inuentions rewarde them.

Gyue vnto them accorðyng to the wo
rkes of they: handes: so gyue them they
rewarde.

For because they haue nat vnderstande
the workes of the lord: and in the work
of they: hande, thou shalte destroy them
and thou shalte nat edefie them.

The lord is blessed, for he hathe herde
the voyce of my complaynt.

The lord is my helper and my defender:
and in hym hath my herte trusted: and I
haue ben holpen.

And my fleshe hath resioyced: and I shal
be confessed to hym with al my wyl.

The

Psalmes of the passion.

The lord is the strength of his people,
and he is the defender of the helthe of his
anoynted.

O good lord make safe thy people, and
blesse thyne inherytaunce, and gouerne
them and extolle them for euer.

The. xxviii. Psalm.

Brynge to the lord, o ye sonnes of
god brynge to the Lord the son-
nes of rammes.

Brynge ye to the lord glory & honour,
brynge ye to the lord the glorye of his
name: prayse ye lord in his holy court.
The voyce of the lord, vpon the waters
the god of maiestie hath thundered: the
lord ouer many waters.

The voyce of the Lord in vertue: the
voyce of the lord in excellency.

The voyce of the lord breakynge the
cedre trees: and the lord shall breake
euen the cedre tree of libany.

And he shall destroye them lyke a calfe
of libany: and he is loued lyke as the
sonnes of unycornes.

The voyce of the lord cuttynge the fla-
mys of fyre: the voyce of the lord bea-
tyng the deserte: and the lord shall me-
ue the deserte Cades.

The voyce of the lord preparing hert:
and he shall open the thicke places: and
in his temple all men shall gyue glory.

The lord maketh the great floude to in-
habite: and he shall reigne kynge for euer.

The

Dominus fortitudo ple-
bis sue: et protector: sal-
uationum xpi sui est.

Saluum fac populum
tuum Domine, et bene-
dic hereditati tue: et re-
ge eos et extolle illos
vsque in eternum.

Psalmus. xxviii.
Afferre domino fi-
lii dei: afferre do-
mino filios arietum.

Afferre dño gloriam et
honorem afferre dño glo-
riam noscitur: adorate dñm
in atrio sancto eius.

Vox domini super a-
quas, Deus maiestatis
insonuit: Dominus su-
per aquas multas.

Vox domini in virtu-
te: vox domini in mag-
nificencia.

Vox domini confra-
gentis cedros: et con-
fringer dominus cedros
libani.

Et cōminuet eos tan-
quam vitulum libani: et
dilectus quemadmodū
filius vnicornium.

Vox domini interce-
dentis flammam ignis:
vox domini concutien-
tis desertum: et cōmo-
uebit Dominus deser-
tum Cades.

Vox domini preparan-
tis ceruos et reuelabit
cōdensa: et in templo ei⁹
omnes dicent gloriam.
Dominus diluuium in
habitare facit: et sede-
bit dñs rex in eternum.

His virtute ppro suo
dabit dñs benedict po
pulo suo in pace.

C Psalmus. xxxix.

Altabote domine
Quoniam suscepisti
me: nec delectasti inimi
cos meos super me.

Domine deus me⁹ cla
maui ad te: ⁊ sanasti me

Domine eduxisti ab in
ferno animam meam:
saluasti me a descendē
tibus in lacum.

Psallete domino sanc
ti eius: et confiteamini
memorie sanctitatis ei⁹

Quonia ira i indigna
tione ei⁹: et ira in vos
lunata eius.

Ad vesperum demora
bitur fletus: et ad ma
tutinum letitia.

Ego autem dixi in abu
dantia mea: non moue
bor in eternum.

Domine in voluntate
tua pstitisti decori meo
virtutem.

Auertisti faciem tuam
a me et factus sum co
turbatus.

Ad te Domine clama
bo: et ad Deum meum
deprecabor.

Que utilitas in sngu
ne meo: dum descēdero
in corruptionem.

Nunquid confitebitur
tibi puluis: aut annun
ciabit veritatem tuam.

Audiuit domin⁹ ⁊ mi
seratus est mei: domin⁹
factus est adiutor me⁹

Psalmes of the passion.

The lord shall gyue lyfe vnto his peo
ple: the lord shall blesse his people i peace.

C The. xxxix. Psalme.

I shall exalte the (o lord) for thou
hast defēded me: neither hast thou
suffered myn enemyes to haue the: plea
sure vpon me.

O lord my god, I haue cryed vnto the:
and thou hast healed me.

Lord thou hast brought my soule out
of the lowe place: thou hast p̄serued me
from them that discende in to the pytte.

Synge vnto the lord ye s̄be his sayn
tes: and confesse ye the memozye of his
holynes.

Ho there is vengeance in his displea
sure: and lyfe in his pleasure.

At the euenynge, mournynge shall con
tynue: and in the moynynge gladnes.

Verely I saide in my welthynes I shall
neuer moze be moued.

Lord through thy good wyll, thou hast
lente strength vnto my beautie.

Thou turnest thy face from me: and I
was all astonied.

Unto the (o lord) shall I crye: and shall
make prayer vnto my god.

What pytte is there in my bloude, whā
I shall discende in to corruption.

Shal duste make knowledge vnto the:
o shall it publyshe thy trouthe.

The lord hath herd, and hath had mer
cy on me: ⁊ the lord is made myn helper

Thou

Psalmes of the passion.

Thou haste turned my sorowe into ioye
thou haste cutte my sacke, and hast com-
passed me with gladnes.

To thende that my glorie myght synge
to the, & myght nat be pyckte: o my lord
god, I shall euermore confesse the.

The. xxx. Psalme.

In the (lorde) haue I trusted, let me
nat be confounded for euer: deliuer
me in thy ryghtuousnes.

Inclyne thyn eare vnto me: make haste
to deliuer me.

Be thou to me a god, & a protectour, & a
place of refuge, & thou shalt make me safe.

For thou arte my strength & my refuge
and for thy names sake thou shalt con-
duyte me, and noryll the me.

Thou shalt byynge me out of the snare
whiche they haue layde pryuely for me:
for thou arte my protectour,

In to thy handes, o lord, do I comende
my spirite, o lord god, of truthe thou hast
redemed me.

Anty. Christe was made obedient for vs
vnto deathe, euyn vnto the deathe of the
crosse.

The. versicle.

Holy mother of god, praye to thy sonne

The. answere.

That we may be enabled to his pmissio.

The. versicle.

Greatly to be prayled is John the Euan-
gelyst.

The. answere.

Whiche leued on the brest of Iesu Christ
Regarde

Conuertisti planctum
meum in gaudiū mihi,
cōcidisti saccum meū, &
circūdedisti me letitia,
Ut cāter tibi gloria
mea: non conpungar:
domine deus meus in
eternū confitebor tibi.

Psalmus. xxx.

In te domine spera-
ui non confundar
in eternum: in iustitia
tua libera me.

Inclina ad me aurem
tuam accelera vt eruas
me.

Non mihi in deum p-
tectore, & in domū refu-
giū: vt saluū me facias.

Quā fortitudo mea et
refugium meū es tu: et
ppter nomen tuū dedu-
ces me, & enutries me.

Educes me de laqueo
quem absconderūt mi-
hi: quoniam tu es pro-
tectōr meus.

In manus tuas domi-
ne commendo spiritus
meum: redemisti me do-
mine deus veritatis.

An. Christus fact⁹ est
pro nobis obediēs vsq;
ad mortem: mortē autē
crucis. **Aerius.**

Ora pro nobis sancta
dei genitrix.

Responsorium.

Vt digni efficiamur p-
missionibus Christi.

Aerius.

Valde honorandus est
beatus Iohannes.

Responsorium.

Aui supra pectus do-
mini in cēsa recubuit.

Psalmes of the passion.

Espice q̄s dñe sup
hanc familiā tuā:
pro qua dñs n̄r Iesus
Christus nō dubitauit
manibus tradi nocen-
tium: et crucis subire
tormentum.

Interueniat p nobis
domine Iesu xpe apud
tuam clementiā nunc ⁊
in hora mortis n̄re, glo-
riosa virgo maria sanc-
tissima mater tua: cui⁹
sacratissima aīaz in ho-
ra passionis tue dolor
gladius pertransiuit.

Beati Iohannis apo-
stoli tui et euangeliste
q̄s domine deus noster
nunc et in hora mortis
nostre nos iugiter com-
mendet oratio: qui in
cruce moriens matrem
tuam virginem virginē
commendasti. Qui vi-
uis et regnas deus, per
omnia secula seculo-
rum. Amen.

Gloriosa passio domi-
ni nostri Iesu Christi,
eruat nos a morte tri-
sti: et perducatur nos ad
gaudia paradisi. Amen.
Sancte ⁊ diuine tri-
nitati: Iesu xpi cruci-
fixi humanitati, glorio-
sissime Marię, sit sempiterna
gloria ab oī creatura p-
finita ⁊ scloꝝ sc̄la Am̄.

Aue benigne Iesu
Ag̃a plen⁹ mis̄re-
cum. Benedicta passio
moris et vulnera tua, et
benedict⁹ sanguis vul-
nerum tuorum: dñe mi-

Be garde (we beseeche the lord) this
thy household, for the which our
lord Iesu Christ hath nat doubted to be
deliuered in to the handes of euyl doers
and to suffer the payne of the crosse.

Lorde Iesu Christe, we beseeche the of
thy goodnes, to accepte the intercession
of the glorious virgyn Mary, thy moste
holy mother, for vs, bothe nowe, and at
the houre of death, whose moste blessed
herte the swerde of sorowe dyd pearce at
the houre of thy passion.

Lorde god we beseeche the, that þy prayer
of blessed saynt Iohan thy Apostle and
Euangelyst may be ever auaylable to vs
bothe nowe and at the houre of death:
to whom whan thou wast dyenge on the
crosse, dyddest commende the virgyn thy
mother. Whiche lyuest and reygnest, o
god, worlde without ende.

The glorious passion of our lord Iesu
Christe, deliuer vs from sorowe and he-
lynnes, and byynge vs to the ieyes of pa-
radyse. So be it.

To the holy and indiuissible Trinite,
to the humanitie of Iesu Christ crucified
and to the glorious virgyn Mary, glo-
rye infinite be gguen of euery creature,
worlde without ende. So be it.

Ahable moste benigne Iesu, full
of mercy and grace. Blessed be thy
passion, death, and woundes, and blessed
be the bloude of thy bodye. **L**orde haue
mercy

Psalmes of the passion.

mercy on me wretched synner. **W**oste
swete lord geue vnto me a cleane and a
contrite herte, quiete, and pacyent: a bo-
dy chaste, humble, obedient, and stable
and alway ready to thy seruyce. Whiche
lyuest and regnest, god, worlde with-
out ende. **S**o be it.

serere mihi pectus: i. Dul-
cissime dñe da mihi cor
mundum contritus qui
etiam patiens: et humi-
lie castum corpus, obe-
diens et stabile semper
in tuis obsequiis man-
cipatum. Qui visis et
regnas deus per omnia
secula seculorum. Amen.

The psalter of saynt hierome.

The argument of saynt hieromes psalter.

By cause it is unknown who fyrste gathered all these ver-
ses together, that we call saynt hieromes psalter, therfore of the
begynnyng and purpose of the seruyce, I can declare nothing for
certayne: for though it go forthe vnder the name of saynt hierome, yet
it is vncertaine whether euer he were author therof or nat, seruyng it doth
nat so appere by any of his workes, nor by any other appoyued history,
but onely in a rubricke that is set before in latyne, whiche maketh mency-
on that the Buggell of Sod shuld teache it hym, with suche other pry-
persuasions. But who so euer were the maker therof, true it is, that
the redyng therof is not vnfrutefull.



Lorde perceiue my wo-
des w thyn eares: vn-
derstand thou my complaint.

O my kynge, my god, intende
to the voyce of my prayer.

O good lord repproue me nat
in thyn ire: nor in thy furour do nat cha-
stise me.

Hau mercy on me good lord, for I am
sycke: heale me good lord, for all my bo-
nes are troubled.

And my soule is greatly troubled: but
o lord, howe longe.

Verba mea auribus
percipe domine: in-
tellige clamorem meum.

Intende voci oratio-
nis mei: rex meus et de-
us meus.

Domine ne in ira tua
arguas me: neq in fu-
rore tuo corripas me.

Miserere mei dñe, qm
infirmus sum: sana me
domine quonia contor-
bata sunt oia ossa mea.
Et anima mea turbata
est valde: sed tu domine
disqueuo.

Turne

Conuertere domine et
eripe aſam meā: ſaluus
me fac: propter miſiam tuā.
Beſpice i me et exaudi
me: domine deus meus.
Illumina oculos me-
os: ne vnq̃ obdormias
in morte.

Perſice grefſus meos
in ſemis tuis: vt non
moueant veſtigia mea.
Ego clamaui quoniam
exaudiſti me: deus incli-
na aurem tuam mihi,
et exaudi verba mea.

Miſericordia miſericordi-
as tuas: qui ſaluos fa-
cis ſperantes iate.

Cuſtodi me domine vt
pupillam oculi: ſub vm-
bra alarum tuarum pro-
tege me, a facie impiorum
qui me afflixerunt.

Ab occultis meis mū-
da me domine: et ab ali-
enis parce ſeruo tuo.

Tu autē dñe nō ge faci-
as auxiliū tuū a me: ad
deſeñonē meā cōſpice.

Erue a framea deus a-
nimā meam: et de manu
canis vnicam meam.

Salua me ex ore Leo-
nis: et a cornibus vni-
cornium humilitatem
meam.

Narrabo nomen tuum
fratribus meis: in me-
dio eccleſie laudabo te.

Tu ſas tuas domine no-
tas fac mihi et ſemiras
tuas edoce me: et dirige
me in veritate tua.

Turne the good lord and helpe my
ſoule: make me ſafe for thy mercy.

Loke vpon me and heare me, o lord,
my god.

I humpe myn eyes: that I ſleepe nat in
deathe.

Perfourme my goynges in thy pathes:
that my ſteppes may nat be remoued.

I haue cryed out, for thou haſte harde
me: o god inclyne thyne eare to me, and
heare my wordes.

Make thy mercy merueylous: thou whi-
che ſaueſt them that truſte in the.

Kepe me good lordelyke ſ halles of thyn
ipe: defende me vnder the ſhadowe of thy
wynges, frome the face of the wycked
whiche haue troubled me.

Clenſe me good lord from my ſecrettes:
and from ſtraunge thynges, ſpare thy
ſeruaunte.

But thou good lord let nat thy helpe be
farre from me: loke vnto my defence.

O god helpe my ſoule from ſ ſwerde
et my onely ſoule fro ſ hāde of the dogge

ſaue me from the mouth of the lyon:
and my humilitie frome the hornes of
vnicornes.

I ſhall ſhewe thy name to my brethren:
in the myddes of the cōgregation I ſhal
praiſe the.

O lord make thy wayes knowne vnto
me: and teache me thy pathes, and direct
me in thy truthe.

Saynt Hieroms psalter.

Haue mynde good lord of thy mercies.
and of thy mercifulnes, whiche haue ben
from the begynnyng of the worlde.

The offences of my pouth, and myn ig
nozaunces do nat remembre good lord.

Accoꝝdyng to thy mercy haue remem
braunce of me: for thy truthe good lord.

For thy names sake thou shalt take pi
ty of my synne: for why it is greate.

Beholde my humilitie and my labour:
and forgyue all myn offences.

Destrope nat my soule (o god) with the
wycked: no: my lyfe wth the bloudsheders
Lorde heare my voyce, with the whiche
I haue cryed to the: haue mercye on me
and heare me.

Turne nat thy face from me: no: in thy
wythe do nat swarue from thy seruaunt
Good lord be thou my helper, do nat for
sake me: no: despise me, o god, my helthe.
O good lord set me a lawe in thy waye:
and directe me in thy ryghte pathe / for
feare of myn enemyes.

Delyuer nat me at the pleasure of them
that trouble me: for they haue rylen a
gainste me.

To the (o lord) I crye, o my god, be nat
silent towarde me: no: to thou nat at any
tyme go away from me: for than I shall
belyke to them that disceide in to the lake

O good lord here the voyce of my prai
er, whyle I pray to the, whyle I lyfte vp
my handes to thy holy temple.

Delyuer

Memento miserationū
tharum domine: ⁊ mise
ricordie tue que a secu
lo sunt.

Delicta iuuentutis mee,
et ignorantias meas:
ne memineris deus.

Secū mīas tuā memori
esto mei: propter veri
tatem tuam domine.

Propt̃ nomen tuū dñe
p̃pitaberis p̃c̃õr meo:
multum est enim.

Vide humilitatē meā
et laboriē meum: ⁊ di
mitte oīa peccata meā.

De p̃das cū impijs de
us alas meā: ⁊ cū viris
sanguinū vitam meam

Exaudi dñe vocē meā
qua clamaui ad te: mise
rere mei, et exaudi me.

De auertas faciem tuā
a me: ne declines in
ira a seruo tuo.

Adiutor meus esto do
mine ne dereliquas me
neq; despicias me deus
salutaris meus.

Legem pone mihi do
mine in via tua: et diri
ge me in semita recta
propter inimicos meos.

De tradideris me i ani
mas tribulatiū me: qm̃
insurrexerunt in me.

Ad te domine clama
bo deus meus ne sileas
a me: ne vnq; discedas
a me et ero sinitis des
cendentibus in lacum.

Exaudi domine voces
deprecationis mee: dñ
oio ad te: dum extollo
man⁹ meas ad templū
sanctum tuum.

Ne simul tradas me
cum peccatoribus : et
eum operantibus ini-
quitatez ne perdas me
Saluum fac populum
tuum domine: et bene-
dic hereditati tue.

Et rege eos et extolle
illos vsq; in eternum.

In te Domine speraui
non confundar in eter-
num: in iustitia tua libe-
ra me.

Inclina ad me aurem
tuaz accelera: vt eruas
me.

Esto michi in deus p-
tectoorem, et in domum
refugij: vt saluum me
facias.

In manus tuas domi-
ne commendo spiritus
meum.

Libera me, et eripe me
de manibus inimicoru
meorum.

Illumina facie tua su-
per seruum tuu: saluum
me fac in msa tua dñe:
non confundar quonia
inuocaui te.

Hiat msa tua dñe sup
nos quæadmodum spe-
rauimus in te.

Benedicam Dominum
in omni tempore: semp
laus eius in ore meo.

In domino laudabitur
anima mea: audiat msa
fueri et letentur.

Magnificate dominus
mecum: et exaltem⁹ no-
men eius in idipsum.

Iudica domine nocen-
tes me: expugna impu-
nantes me.

Delpuet nat me ansonge the tyrmers:
no; nat destroye me with them that
wo;ke iniquitie.

O lozde make safe thy people: and blesse
thyne inheritaunce.

And gouerne them, and extoller them vp
fo; euer.

In the lozd haue I trusted, let me neuer
be confounded: in thy ryghtuousnes de-
lyuer me.

Inclyne to me thyne eare: make haste to
delyuer me.

Be thou to me a god, a defender: and in
the house of refuge, that thou mayst
make me safe.

In to thy handes (good lozde) do I co-
mende my spirite.

Del tuer me, and take me from the han-
des of myne enemyes.

Enlyghten thy face vpon thy seruante,
make me safe in thy mercy good lozde: let
me nat be confounded, fo; because I haue
truste in the.

Let thy metepe lozde be done vpon vs:
lyke as we haue trusted in the.

I shal blesse the lozde in euery tyme: his
praple shalbe euer in mymou the.

My soule shalbe prayled in the lozde: the
meke shal heart, and they shalbe gladd.

Magnifie ye the lozde with me: and let
vs exalte his name in to it selfe.

O lozde iudge them that huite me, and
ouercome them that be agaynst me.

Take

Saynt Hieroms psalter.

Take thy weapons and a helpe; and
ryle vnto my helpe. **B**eneath
pleint, o lord, no; do nat depart
from me, and arple and intende in to my
iudgement; my god and my lord intende
to my cause. **I**udge me good lord, and my god, ac-
cordinge to my rightynessnes.
Stretche forth, good lord, thy merce
to them that knowe the: and thy righty-
ousnes to them, whiche be of good mynde.
Net nat the foote of hyde, come to me:
no; let nat the hâde of a synner moue me.
Hear my oration good lord and my
prayer: receyue them in thyn eares, why-
les I wepe.
Be warpleint, because I am but a stran-
ger with the, and a pylgryme, lyke as all
my forefathers.
Remembre me, that I myght haue a lytle:
before I go, and shal neuer be here more.
But thou good lord, let nat thy helpe be
longe from me: thy mercie and thy truthe
haue euer defended me.
How so many thy cheques haue copassed
me, that they can nat be numbred; my in-
iquities shal not be comprehended: and I
haue no power to se them.
They haue ben multiplied more than
hares of the earth: and my herte hath
foraken me.
Amply please thy good lord, mercifully
my god, to my helpe.

Apprehende arma et
cursum: et eruge in ad-
iutorium michi.
De fleas dñe, ne disce-
das a me: et eruge et in-
tende in iudicium meum.
deus meus: et dñs me-
us in causam meam.
Indica me domine sec-
undum iustitiam meam.
domine deus meus.
Querente domine mi-
sericordiam tuam scie-
tious tua: et iustitias tuas
his q recto sunt corde.
Non veniat michi pes
superbie: et manus pec-
catoris nō moueat me.
Exaudi orationē meā
domine: et deprecationē
meam: auribus percipe
lachrymas meas.
De fleas quoniam ad-
vena ego sum apud te:
et peregrinus sicut om-
nes patris mei.
Remitte michi vt refri-
geret: p̄n̄s q̄ abeam et
amplius non ero.
Quia dñs ne lōge fo-
cas auxilium tuū a me:
mīa tua et veritas tua
semper susceperunt me.
Quoniam circūderūt
me mala quorū nō est
numerus: comprehendē-
runt me iniquitates mee,
et non potui vt videres.
Multiplicate sunt, sup
capillos capitis mei: et
cor meū dereliquit me.
Complaceat tibi domi-
ne vt eruas me: domine
in auxilium meum ref-
pice.

Ego vero egenus et pauper sum: Domine coram habere mei.

Adiutor meus et protector meus es tu: Deus meus ne tardaueris.

Ego dixi Domine miserere mei: sana animam meam quia peccavi tibi.

Exurge quare obdormis Domine: exurge et ne repellas in finem.

Quare facies tua auertis: obliuisceris inopem meum et tribulationem meam?

Exurge Domine adiuua nos: et libera nos propter nomen tuum.

Ut miserere mei Deus: secundum magnam misericordiam tuam.

Et secundum multitudinem miserationum tuarum dele iniquitatem meam.

Et multum laus mea ab iniustitia mea: et a delicto meo munda me.

Quoniam iniquitates meas ego cognosco: et peccatum meum contra me est semper.

Tibi soli peccaui et malum coram te feci, utustificeris in sermonibus tuis, et vincas cum iudicaris.

Eccce enim iniquitatus mea conceptus sum: et in peccatis concepit me mater mea.

Eccce enim veritatem dilexisti: incerta et occultum sapientie tue manifestasti michi.

Asperges me Domine

For I th help am nedp and poore: godd lo:de take cure of me.

Thou arte my helper and my defender, (o my god) be nat slowe.

I haue saide (o lo:de) haue mercy vpon me: heale my soule, for I haue synned agaynst the.

A rylse vp lo:de, why doste thou slombe: arylse and do nat repelle me to the ende.

Why turnest thou away thy face, & forgettest our nedines, and our tribulaciōs.

A rylse vp lo:de helpe vs: and delpue vs for thy names sake.

Haue mercy on me god: accorde vngte to thy great mercy.

And accorde vngte to the multitude of thy mercyes: put away my wyckednes.

And walshe me cleane from myn vniustice: and clense me from my faulces.

For I do knowe myn iniquitie: and my synne is euer agaynst me.

I haue synned to the alonely: & I haue done euyl before the, that thou myghtest be iustified in all thy wordes: and that thou mayst ouercome whan thou shalt be iudged.

Lo surelye I am conceived in iniquitie: and my mother hath conceived me in synnes.

Lo truelye thou haste loued truthe: the vncertaine and the secrete thinges of thy wysedome thou haste magnified to me.

Thou shalt spynkle me good lo:de w
h ptope

Saynt Hieroms psalter.

hysope, and I shall be made cleane: thou shalt wash me; and I shall be made whiter than snow.

O my hearynge thou shalt geue ioye and gladnes: and the humbled bones shall spyunge for ioye.

Turne thy face awaye from my synnes: and put away all myne iniquitie.

O god create in me a cleane herte: and geue me a ryght spirite in my bowels.

Put me nat away fro thy face: nor take nat away thy holy spirite from me.

Geue vnto me the gladnes of thy heales: and confyrme me with thy principall spirite.

O lorde thou shalt open my lippes: and my mouth shall shewe thy praise.

O god make me safe in thy name: and in thy vertue iudge me.

O god heare my prayer: and with thyn eares receiue the wordes of my mouth.

For straungers haue vsen agaynst me: and stronge men haue soughte my soule, and they haue nat sette god before theyr syghte.

O god here my requeste, and do nat despyse my prayer: intende to me and heare me.

I n god I prayse the worde, in the lorde I shall praise the speche: I haue trusted in god, I shall nat feare any thyng that man can do to me.

psopo et mundabor: lauabis me, et super nix dealabor.

Audi tui meo dabis gaudium et letitiam: et exultabunt ossa humiliata.

Auerte faciem tuam a peccatis meis: et omnes iniquitates meas dele.

Quia misericordia tua creauit me deus: et spiritus rectus inuoluens in uisceribus meis.

Ne proicias me a facie tua: et spiritus sanctus tuus ne auferas a me.

Recede michi letitiam salutaris tui: et spiritus principali confirma me.

Domine labia mea aperies: et os meum annuntiabit laudem tuam.

Deus in nomine tuo saluum me fac: et in uirtute tua iudica me.

Ora exaudi orationem meam: auribus percipe uerba osis mei.

Quia alieni insurrexerunt in me: et fortes quesiuerunt aliam meam: et non proposuerunt deum ante conspectum suum.

Exaudi deus orationem meam: et non despereris deprecationem meam: intende in me et exaudi me.

In deo laudabo uerbum in domino laudabo sermonem: in deo speraui non timebo quod faciat michi homo.

Sapient Hieroms Psalter.

In me sunt deus vota
tua: que reddam lauda-
tiones tibi.

Qui eripuisti aia; mea
de morte ⁊ pedes meos
a lapsu ⁊ cōplateā es
rā deo in terra uiuenti.
Miserere mei deus
fetece mei: quoniam in
te confidit anima mea.
Et in umbra alarum tu-
arū sperabo: donec tra-
seat iniquitas.

Erripe me de operatib;
iniquitatem: et de uis
sanguinum salua me.

Quia ecce ceperunt a-
nimam meam: irruerūt
in me fortes.

Ego uero oratione me-
am ad te Domine: tem-
pus beneplaciti deus.

In multitudi-
ne cordis tui exaudi me;
in ueritate salutis tue.

Erripe me a luto: ⁊ nō
inheream: libera me ex
obediētiis meis: et de
profundo aquarum.

Nō me demergat tēpe-
stas aquę: neq; absorbe-
at me: affudit uisus tuus
super me: puerus oculus tuus.

Et audi me dñe qm̄ be-
nigna est misericordia tua: scdm̄
multiplicatōem miserationū
tuarū respice in me.

Intende anime mee
libera eam: ⁊ aufer in-
imicos meos eripe me.

Deus in adiutoriu
meum intende: Domine ad
adiuuandū me festina.

Ego uero egen⁹ ⁊ pau-
per sum: deus adiuua me.

O god in me ben thy bowes whiche
thall yelde vnto the prayse of the.

For thou hast deliuered my soule from
death, my fete from falling: that I may

please before god in y lande of liuyng.
Haue mercy on me good lord: haue me-
cy on me: for my soule trusteth in the.

And I thall pouste in the shadowe of thy
wynges: vntill iniquitie ouer passe.

Take me from them that worke iniqui-
tie: and saue me from thondrededers.

For loo they haue taken my soule: the
stronge haue fallen ypon me.

I truly haue made my prayer to the
god, in tyme acceptable.

In the multitude of thy mercyes: heare
me: in the beryte of thy dealthe.

Helpe me out of the clays: that I shal
nat faste: deliuer me from them that hate

me: and from the depnes of waters.
That nat y tempest of water: drawe me
not: let nat the depnes swallowe me: y:

wher nat the pyte open his mouth
vpon me: and say: as the wyndyng.

Heare me good lord, for thy mercye is
houteous: take ypon me, accordyng to

the multitude of thy mercyes.
I intende to my soule, and to my nerys: take
me alwaye: for feare of myne enemyes.

O god intende to my healthe: lord vnto
haste to helpe me: ⁊ adiuua me.

For I truly am nedye: and poysoned
helpe me.

O lord

Saynt Hieroms psalter.

O lord be thou my helper and my del-
uerer, do nat tary.

In the o lord haue I trusted, let me nat
be confounded for euer : in thy ryghti-
ousnes delpue me.

Inclyne thyn eare to me, and heale me,
Be thou to me a god and a defender: and
in stede of a bulwerke, that thou mayste
make me safe.

My god delpue me from the handes of
a synner: and from the hādes of a wicked
man, that worketh agaynst the lawe.

Let my mouthe be fulfpled with praise
that I may synge thy glorie all the daye
longe, and thy magnificence.

Caste me nat away in the tyme of myne
age: whan my strength shall fayle me for
sake nat me.

O god kepe nat thy self a farre from me
my god, loke to my helpe.

I truely shall hope in the: and I shall
euer adde aboue all thy laude.

Deliuer nat to beast; the soules of them
that confesse the: and the soules of thy
poore men do nat forget at lengthe.

Loke vpon thy testamēt, for they be ful-
fpled, whiche haue endarked the earth
with the houses of iniquitie.

Helpe vs o god our sauour: & for þe glo-
ry of thy name o lord delpue vs, and be
merciful to our synes, for thy names sake
Reise vp thy power and come: that thou
mayste make vs safe.

Ad iustos meus et libe-
rator meus: esto Domi-
ne ne tardaueris.

Inte Domine sperant
non confundar in eter-
num: in iustitia tua libe-
ra me.

Inclina ad me aurem
tuam et salua me.

Esto michi in deū pte-
ctorē & in locū munitū
vt saluum me facias.

Deus me⁹ eripe me de
manu peccōis: & de manu
contra legem agentis &
iniqui.

Repletur os me⁹ lau-
de: vt possim cantare
gloriam tuam, tota die
magnitudinem tuam.

Ne proiecias me in tē-
pore senectutis mee: cū
defecerit vir⁹ mea, ne
derelinquas me.

Deus ne elōget a me
deus meus in auxilium
meum respice.

Ego autem in te spera-
bo: et adiciam sup om-
nem laudem tuam.

Ne tradas bestiis ani-
mas confidentiū tibi: et
animas pauperū tuorū
ne obliuiscaris in finē.

Respice in testamētū
ru⁹ qd repleti sunt qui
obscurati sunt terre do-
mibus iniquitatum.

Ad iuua nos deus salu-
taris n⁹, & ppter gloriā
noī tū dñe libera nos
& ppirius esto peccatis
n⁹is ppter nomen tu⁹
Excita potentiam tuā
et veni vt saluos faci-
as nos.

Saynt Hieroms psalter.

Domine deus virtutū
conuertere nos, et ostēde
faciē tuā ⁊ salui erim⁹.
Conuertere nos deus sa-
lutaris noster: ⁊ auerte
iram tuam a nobis.

Quid in eternū iras-
caris nobis: aut exten-
des iram tuam a gene-
ratione et progenie?

Deus tu cōuersus vī-
uificabis nos: et plebs
tua letabitur in te.

Ostende nobis domine
mīam tuam: et salutare
tuum da nobis.

Inclina dñe aurē tuā
et exaudi me: qm̄ egen⁹
et pauper sum ego.

Custodi aīam meā qm̄
peccator sum: saluū fac
seruū tuū deus meus
sperantem in te.

Miserere mei Dñe: qm̄
ad te clamaui tota die
iustificā aīam serui tui:
qm̄ ad te Domine aīam
meam leuaui.

Et tu dñe de⁹ misera-
tor ⁊ misericors patiens
et multe mīe et verax.

Respice in me et mise-
rere mei: da imperiū pu-
ero tuo et saluum fac fi-
liū ancille tue.

Ac mecū signū in bo-
nū vt videant q̄ oderūt
me ⁊ confundantur: qm̄
tu domine adiuuisti me
⁊ consolatus es me.

Domine Deus salutis
mee: in die clamaui ad
te et nocte coram te.

Intret os meū in con-
spectu tuo: inclina aures
tuas ad precem meam.

O lordē god of vertues conuertere vs, and
shewe thy face, and we shalbe safe.

Conuertere vs, o god, our sauour, and
turne away thy wꝛath from vs.

Wylte thou be wꝛathe with vs for euere:
or wylte thou extēde thyne yre from ge-
neracpon and progenye?

O god thou beinge turned shal quicken
vs: and thy people shal ioye in the.

O lordē shewe vs thy mercye: and gyue
vs thy helthe.

O lordē inclyne thyn eare, and heare me
for I am nedý and poze.

Repe my soule, for I am a synner: o my
god make hole thy seruaunt, ⁊ trusteth i þy

Haue mercye on me good lordē, for I
haue cryed to the all the day: engladde þy
soule of thy seruaunt, for because, o lordē
I haue lyfte vp my soule vnto the.

And thou lordē God arte a mynistre of
mercye: and arte mercyfull, pytefull, pa-
cyent, and of muche mercy, and also true

Loke vpon me, and haue mercye on me:
gyue thyn Enpyre to thy chylde, ⁊ make
safe the seruaunt of thyne hande mayde.

Make me a sygne in goodnes, that they
that haue hated me, may se me, and be cō-
founded: for thou good lordē haste holpe
me, and haste confortēd me.

O lordē god of my healthe, I haue cryed
to the in the day, ⁊ in the night befoze the

Let my prayer entre in to thy sygher in-
clyne thyne eare vnto my prayer.

O lordē

Saynt Hieroms psalter.

Olorde where be thyn olde mercies: like as þu hast sworne to Dauid in the truthe. Olorde haue in mynde the opprobrie of thy seruaunt, whiche I haue conteyned in my bosome of many people.

Turne agayne lorde yet hytherto: and bouchlaufe that thy seruaunte myghte praye to the.

And let the glozy of the lorde our god be vpon vs, and vpon the woꝝkes of our handes directe vs, and directe the woꝝkes of our handes.

Olorde heare my prayer: and let my cry come vnto the.

Turne nat awaye thy face from me: in what day soeuer I am troubled: inclyne thyne eare vnto me.

In what daye soeuer I shall call vpon the: here me with speede.

And leade me nat forth in the myddest of my dayes, from generacyon in to the generacyon of thy pere.

And thou lorde do good vnto me for thy names sake, for thy mercy is swete.

Olorde delyuer me, for I am nedye and poze: and my herte is troubled wíth me.

I am banysshed awaye lyke a shadowe whan it decayneth: and I am crushed together lyke a locuste.

Help me, o lorde my god, and saue me for thy mercye.

Bewarde thy seruaunt, quicken me: and obserue thy woꝝdes.

Q. liij.

O pen.

Tibi sunt mie tue anti-
que dñe: sicut iurasti
Dauid in veritate tua.
Memor esto dñe oppro-
brii seruatorum tuorum: quod
continui in sinu meo mul-
tarum gentium.

Conuertere dñe vsque
quo et deprecabilis esto
super seruos tuos.

Esis splendor domini
dei nostri super nos, et
opera manuum nstrarum
dirige super nos et opus
manuum nstrarum dirige.

Domine exaudi oratio-
nem meam: et clamor me-
us ad te veniat.

Non auertas faciem tu-
am a me: in quacumque die
tribulor: inclina ad me
aurem tuam.

In quacumque die inuo-
cauero te velociter ex-
audi me.

Et ne educas me in di-
midio dierum meorum
in generatione et gene-
rationem anni tui.

Et tu Domine fac me-
cum propter nomen tu-
um: quoniam suavis est
misericordia tua.

Domine libera me, da
egenus et pauper sum
ego: et cor meum contur-
batum est intra me.

Sicut umbra cum decli-
nant ablatu suu, et excus-
sus sum sicut locusta.

Abiuua me dñe Deus
meus: et salua me ppter
misericordiam tuam.

Retribue seruo tuo vi-
sificam me: et custodiam
sermone tuos.

Saynt Hieroms psalter.

Aneue oculos meos ⁊
considerabo mirabilia
de lege tua.

Incola ego sum in ter-
ra: non abscondas a me
mandata tua.

Ocupauit aīa mea de
siderare iustificationes
tuas in omni tempore.

Increpasti supboos ma-
ledicti, qui declinant a
mandatis tuis.

Aufer a me opprobriū
et contēptū: quia testi-
monia tua exquisiui.

Atenim sederunt prin-
cipes, et aduersum me
loquebantur.

Tam iniquitatis amo-
ue a me: et de lege tua
miserere mei.

Tā veritatē elegi: ius-
dicia tua nō sūz oblit⁹.

Deduc me in semita
mandatorum tuorū: qā
ipsam volui.

Inclina cor meū in tes-
timonia tua: et non in
auariciam.

Auerte oculos meos
ne videant vanitatem:
in via tua viuifica me.

Statue seruo tuo elo-
quiū tuū in timore tuo.

Bonitatē, disciplinā, ⁊
scientiāz doce me: quia
mandatis tuis credidi.

Bonus es tu, ⁊ in boni-
tate tua doce me iustifi-
cationes tuas.

Aiat mīa tua vt exhor-
tetur me: scdm eloquiū
tuum seruo tuo.

Teniāt mihi misera-
tiones tue et viam: qā lex
tua meditatio mea est.

Open myn iyes, and I shal consydre the
merueples of thy lawe.

I am but a straunger in the earth: hyde
nat thy cōmaundementes from me.

My soule hath alwayes desyred to know
thy ryghtuousnes.

Thou haste blamed the proude: they be
curled ⁊ declpne from thy cōmaūdemēt.

Take awaye from me rebuke and con-
tēpte: for I haue sought after thy lawes.

For pynces haue sytten and spoken a-
gaynst me.

The way of iniquitie remeue from me:
and of thy lawe haue mercy on me.

I haue chose the way of trowth: I haue
nat forgotten thy iudgementes.

Leade me in to the pathe of thy cōmaū-
demente: sfoz that is it that I wolde.

Inclyne my herte vnto thy lawes: and
nat to couetpse.

Turne away myne iyes that they se nat
banyte: and quycken me in thy way.

Make sure thy seruauit in thy woꝝde, in
the feare of the.

Teache me goodnes, lernynge, and scy-
ence: for I haue beleued thy commaun-
dementes.

Thou arte good, and in thy goodnes
teache me thy iustifications.

Let thy mercy be that it may exhort me,
accoꝝdng to thy promple to thy seruauit.

Let thy mercies come to me: and I shal
lyue, for thy lawe is my meditacion.

Let

Saynt Hieroms psalter.

Let my herte be immaculate in thy iustifications, that I be nat confounded.
 O lord I am brought lowe on al ptes: quicken me accordynge to thy worde.
 O lord let the voluntary thinges of my mouth be acceptable vnto the: and teach me thy iudgementes.
 My soule is euer in my handes: and I haue nat for gotten thy lawe.
 Take me accordynge to thy pmyse, and I shal lyue: and thou shalte nat confound me other wyse than I looked for.
 Helpe me, and I shal be safe: and I shal be occupied in thy meditacions.
 O to thy seruaunte, accordynge to thy mercy: and teache me thy iustifications.
 I am thy seruaunt, gyue me vnderstandynge, that I may knowe thy wyll.
 Take vpon me, and haue mercede vpon me, accordynge to the iudgementes of them that loue thy name.
 Directe my steppes accordynge to thy pmyse: & no iniquitie shal ouercome me.
 Blesse me from the iniuries of me: that I may kepe thy comaundementes.
 Lyghten thy face vpon thy seruaunte. teache me thy iustifications.
 Beholde my humyltie, and deliuer me: for I haue nat for gotten thy lawe.
 Iudge my iudgement and redeme me: quicken me for thy pmyse.
 O lord let my prayer approche nere in thy syght: deliuer me accordynge to thy pmyse.
 O lord

Asat cor meum immaculatu in iustificationibus tuis, vt non confundar.
 Humiliatus sum vsque quaque dñe: viuifica me scdm verbum tuum.
 Voluntaria oris mei beneplacita fac dñe, et iudicia tua doce me.
 Anima mea in manibus meis semper: & lege tua non sum oblitus.
 Suscipe me secundum eloquium tuum & viuifica me: et non confundas me ab expectatione mea.
 Adiua me et salua es: ro: et meditabor in iustificationibus tuis semper.
 Hac cu seruo tuo scdm malam tuam: & iustificationes tuas doce me.
 Seruus tuus sum ego da mihi intellectum: vt sciam testimonia tua.
 Respice in me et miserere mei: scdm iudicium diligentiu nomen tuum.
 Gressus meos dirige scdm eloquiu tuu, et non dñet mei ois iniustitia.
 Redime me a calunijs hominum: vt custodias mandata tua.
 Facies tuam illumina super seruum tuu: doce me iustificationes tuas.
 Vide humilitatem meam et eripe me: quia legem tuam non sum oblitus.
 Iudica iudiciu meum: & redime me, ppter eloquiu tuu viuifica me.
 Appropinquet deprecatio mea in conspectu tuo dñe: iuxta eloquiu tuu da mihi intellectum.

Saynt Hieroms psalter.

Intret postulatio mea
in cōspectu tuo: scōz e-
loquium tuūz eripe me.
Eructabunt labia mea
hymnum: cuz docueris
me iustificaciones tuas
Annūciabit līgua mea
eloquium tuūz: quia oīa
mandata tua equitas.
Fiat manus tua vt sal-
uum me facias: quonā
mandata tua elegi.
Concupiui salutare tu-
um Domine: et lex tua
meditatio mea est.
Tuēt aīa mea ⁊ lauda-
bit te: et iudicia tua ad-
iuuabunt me.
Erraui sicut ouis que
perijt: quere seruūz tu-
um domine, quia man-
data tua non suz obli-
⁊ miserere nobis dñe mi-
serere nobis: qz multūz
repleti sum⁹ cōdēctione
Rene fac Domine bo-
nis et rectis corde.
Conuertere dñe captiuit
nrāz: sicut tori i austro
De profundis clamant
ad te domine: Domine
exaudi vocem meam.
Fiant aures tue inten-
dentes in vocem depre-
cationis mee.
In quacūqz die inuoca-
uero te exaudi, me mul-
tiplicabz in anima mea
virtutem.
Done dñe custodiam
oīi meo: ⁊ ostium circū-
stantie labijs meis.
Non declines cor meū
in vba malicie, ad excu-
sādas excusat in pctis.
Intēde ad deprecā meā
qz humiliat⁹ sum nimis

Let my prayer entre in to thy syght: de-
lyuer me accordynge to thy promyse.
My lyppes shall powze forth the thy praise
whan ⁊ hast taught me thy iustificatiōs,
My tonge shall shewe forth the thy worde:
for in al thy cōmaundemētes is inequitie
Let thy hāde be redy to helpe me: for by
cause I haue chosen thy cōmaundemēt.
Olorde I haue despyed thy helthe: and
thy lawe is my meditatio.
My soule shall lyue and shall prayse the:
and thy iudgements shall helpe me,
I haue wandered lyke a shepe, that was
lost: o lorde seke out thy seruante, for I
haue nat forgotten thy cōmaundement.
Haue mercy on vs lorde, haue mercy on
vs, for we be replete full of contempte.
Good lorde do wel to them, that be good
and of ryght mynde.
Olorde turne away our captiuitie, as a
ryuer in the southe wynde.
I haue cryed to the from the depest pla-
ces: o lorde heare my prayer.
Let thyne eares be entendynge to the
hoys of my prayer.
In what daye soeuer I shall call vpon
the, here thou me, thou shalt encrease
strengthe in my soule.
Olorde set a keper ouer my mouth: and
a doze ouer my lyppes.
Dectyne nat myn herte in to wordes of
malysce, to make excuses in synne.
Intende to my prayer: for I am hūbled
very muche. **D**elyuer

Dely-
me: fo-
B y-
it ma-
O lo-
quest-
rygh-
And
uaut
wyn-
Hoz
soule
earth
He b-
men o-
withi-
I ha-
thoug-
all the
I ha-
o my
Hea-
spite-
Tho-
from
down
Let
foz I
Let
walk-
Dely-
I hau-
will

Saynt Hieroms psalter.

Delyuer me from them that persecute
me: for they haue preuayled agaynst me.
Brynge my soule forth of pryson, that
it may confesse thy name.

O lord here my prayer, receyue my re-
queste in to thyne eares, heare me in thy
ryghtuousnes.

And thou shalte nat entre with thy ser-
uaunt in iudgement, for there is none ly-
uyng, & can be iustified in the sight of the.

For myne enemye hathe persecuted my
soule: and hathe humbled my lyfe in the
earthe.

He hath set me in darkenes lyke & deate
men of the world: and my soule is greued
within me, in me my herte is troubled.

I haue in myde myn olde daies, I haue
thought vpon all thy workes: and vpon
all the workes of thy handes I musyd.

I haue caste myn handes abrode to the,
(o my soule) lyke the earthe wout water.

Hear me quyrckely good lord, for my
spirite fayleth.

Thou shalte nat tourne awaye thy face
from me: and I shalbe lyke them that go
downe in to a lake.

Let thy mercy be knowen to me: betime
for I haue trusted in the.

Let me knowe & way, in whiche I shall
walk: for I haue lyfte vp my soule to the

Delyuer me lord from myne enemyes:
I haue fled vnto the, teache me to do thy

will, for thou arte my god.

Exripe me de perseque-
ribus meis: quoniam pre-
ualuerunt super me.

Educ de custodia animam
meam: ad confitendum
nomini tuo.

Dne exaudi oronem meam
auribus percipe obse-
crat meas in veritate tua

Exaudi me in tua iustitia
Et non intres in iudi-
cium cum seruo tuo: quia

non iustificabitur in con-
spectu omnis vivens.

Quia persecutus est ini-
micus animam meam: humili-
auit in terra vitam meam

Collocauit me in obs-
curis sicut mortuos se-
culi: et anxius est super

me spiritus meus: in me
turbatus est cor meum.

Memor fui dierum anti-
quorum: meditatus sum in
omnibus operibus tuis: in facie

manuum tuarum meditabar
Expandi manus meas
ad te: anima mea sicut

terra sine aqua tibi
Velociter exaudi me
domine: defecit spiritus

meus.

Non auertas faciem tuam
a me: et ero similis
descendentibus in lacum

Notam fac mihi mane
misericordiam tuam: quia
in te speraui.

Notam fac mihi viam in
qua ambulem: quia ad te
leuaui animam meam.

Exripe me de inimicis
meis domine ad te confugi
doce me facere volunta-
tem tuam: quia deus meus es tu

Thy

Spiritus tuus bonus
deducet me in terrā re-
ctā: ppter nomen tuuz
domine iustificabis me
iniquitatē tua.

Educes de tribulatio-
ne animam meam: et in
mīa tua disperdes oēs
inimicos meos.

Et pdes oēs qui tribu-
lant aīam meā: qā ego
seru⁹ tu⁹ sum. Rem⁹.

Dona mihi q̄so oēs
deus, vt p hanc sa-
cro sanctā psalterij ce-
lestis melodīā, aīa mea
saginetur. Dona vt leo
rugiens ab infirma oue
superetur. Dona vt per
tuā grām violentissim⁹
spirit⁹ a debilissima car-
ne vnicator. Dona vt
ille qui de celo cecidit
hic me pugnāte subdas
Dona vt si potestātē e-
ius ad tēpus tua pmissi-
ōne patimur: nequāq̄
eius insatiabilibus fau-
cib⁹ sorbeamur. Fac il-
lum tristum de humana
salute: qui de offēsiōne
nostra semper exultat.
Fac me tuis semp lau-
dibus vacare: et ad tuas
q̄q̄s dulcedinē miseri-
corditer puenire. Qui
vius et regnas des. Per
oīa secla scloꝝ. Amen.

Collectio ad diuū
Hieronymum.

Autor humani ge-
neris deus, qui do-
nū linguarū, quo quon-
dam apostolos tuos ad
euāgelij p̄dicationes p

Saynt Hieroms psalter.
Thy good spirite shall byynge me in to
the right lande: for thy name thou shalt
quicken me in thy rightuofnes.
Thou shalt byynge my soule out of tri-
bulation: and in thy mercy, thou shalt
destroy all myne enemyes.
And thou shalt destroy al that trouble
my soule: for I am thy seruaunt.

Che prayer.

O Raute I beseeche the lorde god, that
by the holy melody of this heuenly
psalter, my soule maye be refreshed.
Graunte that the roynne lyon maye be
ouercome of the feble sheepe. Graunte
that by thy grace, the most violent spirite
maye be subdued of the weyke flesshe.
Graunte that he, whiche fell from heuen
maye be vanquished here thzoughe my
fghtynge. Graunte, that though we a
byde his tyranny, through thy sufferance
for a season, that yet we be nat swallowed
by his vnsacpable lawes. Cause him
to be sorpe for mannes saluacpon, which
alwaies reioyseth at our falle. Cause me
alwayes to applye my selfe to thy pray-
syng and at lengthe ioyfully to come to
thy blessednes, whiche lyueth & reigneſt
god, worlde without ende. So be it.

CA prayer to saynt Hierome.

O God, the louer of mākynde, whiche
by thyn electe seruaunt and bishop
saynt Hierome, hast renewed in the worlde
the gyfte of tongues, wherwith in tyme
passed,

passed, the
apostles
by thyn
tongues
preache
sonne
of false
gether,
bylon,
whyll
whereas
our lorde
out end

O full
haste
and d
me, a
thou
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Ac
pur
God

Prayers.

passed, thou didest heuently instructe thyn apostles, for the preachyng of thy gospell by thyn holy spirite: graunte that in al tongues, and in all places, all men maye preache the gloxie of thyn onely begotten sonne Iesu, for to confounde the tongues of false Apostles, whiche conspyrynge to gether, do hyndre the entred to wyse of Babylon, laborynge to darken thy gloxye, whyle they procure to exalte theyr owne wheras all glory is due onely to the with our lord: Iesu thy sonne, worlde without ende. So be it.

Euen thou shalt receyue the Sacrament.

O Mercyfull lord I am nat worthy that thou shouldest entre into my humble house: yet nat withstandinge thou hast sayde: who that eateth my fleshe, and dryncketh my bloude, he dwelleth in me, and I in him. Wherfore lord, haue thou mercy vpon me synner, by the receyvinge of this thy body, fleshe, and bloude. And that I receyue it nat to my dampnation, but through thy mercy, to the helth of my soule, & in remission of my synnes, through thy paynfull passion. So be it.

Euen thou shalt receyue it. The verye true receyvinge of thy glorious body of fleshe and bloude my soueraygne lord omnipotent is, that I caste the nat for the agayne to my dampnation and iudgement, but that I may obteyne

spiritu tuu sanctu celis tus instrueras, per electu famulu et episcopu tuu Hieronimu, mudo renouasti: da vt oibus linguis oes vbis predicent gloriam vnigeniti filii tui Iesu, vt cofundas pseudoapostoloru linguas, qui conturati subtrusit impiu turrim Babel, tuu gloria obsecrare conantes, du suam student attollere cum vntibi debeat ois. Nam Iesu filio tuo dno nro, et spu sancto, in eterna secula. Amen.

En sumptione corporis Christi.

Omine no sum dignus vt entres sub rectu meu, sed tu dñe q diuiste: Qui manducast mea carne, et bibist meum sanguine, in me manet, et ego in eo: propitius esto michi peccatori p sumptione corporis et sanguinis tui. Et psta vt no ad iudiciu dampnetis illud sumu, s; mltis inuenerunt in salu tem, et remissionem peccatorum meorum.

En sumptionem corporis Christi.

En perceptio corporis et sanguinis tui opotens deus non veniat michi ad iudiciu neq ad condemnatione sed sit oim peccatorum meorum opus remissionis.

Prayers.

anime et corporis pia
gubernatio, et potens
ad vitam presentem et
eternam introductio.
Amen.

Sequitur oratio
sancti Bernardi.

O Bone Jesu, o dulcis
Jesu, o Jesu fili
Marie virginis plenus
misericordia et pietate. O dulcis
Jesu miserere mei sed
magna misericordia tua. O be
nigne Jesu te deprecor
per illum sanguinem pre
ciosum quem pro nobis
peccatoribus effundere
dignatus es in ara cru
cis, ut abicias omnes
iniquitates meas et ne de
spicias humiliter te pe
tentem: hoc nomen tuum
sacratissimum Jesum in
uocantem. Hoc nomen
Jesu nomen salutare
est. Quid enim est Jesus
nisi saluator. O bone
Jesu qui me creastis re
demistis tuo precioso san
guine in me permissas me
dantem quem tu ex nihilo
creastis. O bone Jesu
Christe ne perdas me in
iquitates meas: quem fecit et
creauit: disposens boni
tas tua. O bone Jesu
recognosce quod tuum est
in me: et absterge quod ali
enum est a me. O bone
Jesu miserere mei dum
sepius es miserandi: ne
perdes me in tempore tri

obteyne thereby remission of my synnes;
and that I maye lyue in charitable lyfe
whyles I am here tyuing: so that I may
here after come to eternal lyfe, by thy ver
tue and grace. So be it.

Here after foloweth a deuoute
prayer of saynt Bernardyne.



O Bountefull Jesu, o sweete
Jesu, O Jesu the sonne
of the pure virgin Mary, full
of mercy and truth. O sweete
Jesu, after thy great mercede
haue pite vpon me.

O bountie
Jesu, I praye thee by the same precious
bloude, whiche for vs miserable synners
thou wast contente to shed in the austere
of the crosse, that thou vouchsaue cleane
to auoyde all my wyckednes, and nat to
dispile me, humbly this requayring, and
vpon thy most holy name Jesus calling.
This name Jesus, is the name of helthe
what is Jesus, but a sauyour? O good
Jesus that hast me created; and with thy
precious bloude redeemed; suffice me nat
to be dāpned, whom of nought thou hast
made O good Jesu, let nat my wycked
nes destroye me, that thy almyghty good
nes made and founded. O good Jesu re
knowledge that is thy name in me: and wypp
cleane awaye, that cloynteth me from the
O good Jesu, when tyme of mercede is,
haue mercede vpon me: nor destroye me
in tyme of thy terrible iudgement.

O good

O g
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Certe
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go to
mercy
uer me
sauou
theo
shalbe
that be
O Jesu
synnes
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pea, and
pacpen
and in
delute m
O
shdes in
loze, an
vpon by
loze go
hope
sayntes

Prayers

O good Iesu, if I wretched synner, for my moste greuous offences, haue by thy very iustice, deserued eternall payne: yet I appeal from thy verpe tyghthousnes, & stedfastly truste in thyne ineffable mercy: so as a mylde father, and mercypfull lord ought, take ppty vpon me. O good Iesu what ppytees in my bloude, syns that I must descende in to eternall corruption? Certeinly, they that ben deade shall nat magnifie the, nor lyke wyse all they that go to helle. O most mercypfull Iesu, haue mercy vpon me. O moste swete Iesu helpe me. O moste meke Iesu, be vnto me sauourable. O Iesu, accepte me a wretched synner, in to the numbze of the that shalbe saued. O Iesu the health of them that be sicke in the, haue mercy vpon me. O Iesu, the swete forgyuenes of all my synnes. O Iesu the sonne of the pure virgin Mary, endewe me with thy grace, wysedome, charite, chastite, & humylytie: pea, and in all myn aduersities, stede faste patreus: so that I may perfectly loue the and in the to be glorified: & haue my only delite in the, worlde without ende. So be it

O glorious kynge, whiche amongest thy sainte arte laudable, and neuer theles incomparable. Thou arte in vs, lord, and thy holy name hath ben called vpon by vs. Therefore do nat forsake vs lord god, and in the daye of iudgement hope to haue to bestowe vs amonge thy sayntes and electe. O blessed kynge.

tremēdi iudicii. O bōi iesu si merui miser peccator de vera tua iustitia pñā eternā p pccis meis grauiliss, adhuc appello pñā de tua pā iusticia ad tuā miam ineffabile: vtiq; misereberis mei, vt pñā pñā misericors dñs. O bōe iesu que utilitas i sanguine meo dū descēdero i corruptionē etnā? Nō em mortui laudabūt te neq; oēs q; descēdūt in infernū. O misericordissime iesu miserere mei. O dulcissime iesu, libera me, O piissime iesu ppiis esto mihi pccōis. O iesu adimere me mi serx miserū electox tuorū. O iesu sal? i te speratū. O iesu sal? in te credētū miserere mei. O iesu dulcis remissio oīm p. cōx meorum. O fili pginis marie: sūde in me grām tuam, sapientias, charitates, cūctas, ac humilitatē, ac etias in oīs aduersitatib; meis patientias scā, vt possis te pfecte diliget in scā scloz. Amen.

Act glorios inter sanctos tuos, q; sper es laudabilis et iūmen in cōparabilis tu i nobis es dñe: et nomen sanctus tuū inuocatū ē sup nos ne derelinquas nos dñe deus nr: vt in die iudicii nos collocare digneris inter sanctos et electos tuos rep benedicte.

Oratio ad imaginem
nem corporis
Christi.

Auditor celi et fre-
ter regum et dominus
dominatum, qui me pe-
nichilo fecisti ad imagi-
nem et similitudinem tuam
et me de proprio tuo san-
guine redemisti: quem
ego peccator non sum
dignus nominare, nec
inuocare, nec corde co-
gitare: et suppliciter de-
precor et humiliter ex-
oro ut clementer respi-
cias me seruum tuum nequa-
rum. Et miserere mei, qui mi-
serere fuisti mulieri Ca-
naanee, et Marie Magda-
lenae: qui peccasti publi-
cano, et latroni in cruce
pendenti. Tibi confiteo:
patris piissime peccata mea:
que si uolo abscondere
non possum tibi domine.
Parce mihi Christus quia
ego pauper multum offe-
di in superbia, in auaritia,
in gula, in luxuria, in va-
na gloria, in odio, in ac-
cidia, in adulteriis, in
furro, in mendacio, in
blasphemia, in loco, in
risu, in uerbis ociosis,
in auditu, in gustu, in ta-
ctu, cogitando, loquen-
do, operando, et in omnibus
modis in quibus ego fra-
gillus homo et peccator
peccare potui. Mea cul-
pa mea culpa mea ma-
xime culpa. Ideo depre-
cor tuam clementiam, qui
de celo pro mea salute

Prayers.

A prayer vnto the image of
the body of Christ.



Christe maker of heauen & earth,
kyng of kynges, and lord
of lordes, which of nothing
dydest make me to thy
image and likeness, and dy-
dest rede me with thine
owne bloude, whome I a sinner am nat
woorthy to name, neyther to call vpon, ney-
ther with my herte to thynke vpon, hum-
bly I beseeche thee, and meke I pray thee, that
gently thou beholdest me, thy wycked ser-
uaunte, and haue mercy on me, whiche
haddest mercy on the woman of Canaan,
and of Mary Magdalene, whiche dydest
forgiue the publicane, and the thiefe han-
gyng on the crosse. Vnto thee I confesse
oh moste holy father, my synnes, whiche
if I wold, I can nat hyde from thee. Haue
mercy on me Christ, for I a wycthe haue
loze offered thee, in pride, in courtesies,
in gloriou, in lechery, in bayng loze, in
hated, in enmy, in adulterio, in thefte,
in lyege, in backebyttinge, in spoytinge
in dissolute and wanton laughyng, in
podel wordes, in heatyng, in rasyng, in
routyng, in thynnyng, in slepyng, in
in workyng, and in al wyse, in which
I feele man, a moste wycked synner
nyght synne. Oh defaulte my moste
griuous defaulte. Therefore I most hum-
bly pray, beseeche thy gentyltye, whiche
thou canst

(for) n
dyd h
fall in
Christ
that d
and n
mer, n
Lorde
hope,
my con
redem
rection
fuge o
I most
prayer
strong
make n
me, reu
for I a
Oh lord
uaunt,
althoug
what so
bad, I a
shall I
caste me
If thou
me, who
nple & h
thy com
and bnd
thou can
thou can

Prayers.

(for my helth) descended fro heuen: which
dyd holde by Dauid, that he shulde nat
fall into synne. Haue mercye on vs (Oh
Christe, the whiche dydest for gyue Peter
that dyd forsake y. Thou art my creatoꝝ,
and my helper, my maker, and my rede-
mer, my gouernour, and my father, my
Loꝛde, my god, my kynge. Thou art my
hope, my trust, my gouernour, my helpe,
my cōfoꝛte, my strengthe, my defence, my
redemptyon, my lyfe, my helth, my resur-
rection. Thou art my stedfastnes, my re-
fuge oꝝ succour, my lyght, and my helpe.
I moſte humbly and hertely desyre, and
praye the helpe me, defende me, make me
strong, and cōfoꝛte me, make me stedfast,
make me mery, gyue me light, and viſite
me, reuyue me agayne, whiche am dead.
for I am thy makynge, and thy worke,
Oh loꝛde, despyse me nat. I am thy ser-
uaunt, thy bonde man, althoughe euyl,
althoughe vnwoꝛthy, and a synner. But
what soeuer I am, whether I be good oꝝ
bad, I am euer thyn. Therfoꝛe to whom
shall I lye, excepte I lye vnto the. If y
caste me of, who shall oꝝ my receyue me,
If thou teſpise me, and turne thy face fro
me, who shall loke vpon me. And recog-
nyſe & knowlege me (althoughe vnwoꝛ-
thy cōmynge to the, althoughe I be vyle
and vncleane. for if I be vile and vncleane
thou canſt make me cleane. If I be ſpycke
thou canſt heale me. If I be deade & bu-

deſcēdit: q̄ Dauid a pec-
cati lapſu erexit. Parce
mihi Dñe: parce mihi
Chriſte: q̄ Petro te ne-
ganti peperciſti. Tu es
creator meus & adiutor
meus: plasmator meus,
& redēptor meus: guber-
nator meus & pater meus
Dñs meus & de⁹ me⁹: et
rex me⁹, tu es spes mea
& fiducia mea: gubernā-
tio mea & auxiliatio mea
cōſolatio mea & fortitu-
do mea, deſeſſio mea & li-
beratio mea: viſita mea:
ſal⁹ mea, et reſurrectio
mea. Tu es firmamētū
meū & refugium meū, lu-
men meū & deſiderium
meū: adiutorium meū &
patrocinium meū. Te de-
ſco: et rogo adiuu me
& ſalu⁹ ero: guberna me
& deſe de me: cōſorta me
et conſola me: cōfirma
me & letifica me: illumi-
na me & viſita me. Sus-
citra me mortuū q̄a ſac-
tura & opus tuū ſum do-
mine, indign⁹ et pecca-
tor. Sed quatiſcūq̄ ſim
ſiue bonus ſiue malus:
ſemper tu⁹ ſum. Ad quē
ergo fugiam: niſi ad te
vadaꝝ. Si tu me eſco:
quis me recipiet. Si tu
me deſpicias quis me aſ-
piciet. Et recognoſce
me indignū ad te refu-
giē quāuis ſim vilis
et inmundus ſuꝝ potes
me mūdare. Si cec⁹ ſuꝝ
potes me illuſtare. Si
infirm⁹ ſuꝝ potes me ſa-
nare. Si mortuus & ſe-

Prayers.

pultus sum potes me re
suscitare q̄ maior est pi-
etas tua q̄ impietas mea
pl⁹ potes dimittere q̄ e-
go cōmittere: 2 pl⁹ pec-
re q̄ ego peccator pec-
care. Non ḡ respicias
dñe neq̄ artē das multi-
tudine iniquitātū mearū
sed scōz multitudinem mi-
seratiōez tuarūz misere-
re mei 2 p̄pitius esto mi-
hi miserrimo peccatori
Dic anime me salus tua
ego sum. Qui dixisti
nolo mortem peccato-
ris sed magis vt uiuatz
conuertat: conuerte me
dñe ad te 2 nolui tasci cō-
tra me. Dep̄cor te clemē-
tissime pat̄ p̄pter miām
tuā, supplico 2 exoro vt
perducas me ad gaudi-
um tuum nunquam in-
termittiturum.

Oratio p̄ impetrāda
sapiētia. Sapi. 9.

De dñe mīe, q̄ fecisti
oīa p̄ bo tuo, 2 sapiētia
tua cōstituisi hoīem, vt
dñaret creature q̄ a te
facta est, vt disponat oī-
bez fratrū inep̄rate 2 ius-
ticia, 2 l̄ direccione cor-
dis iudicium iudicet, da
mibi sedium tuarū assis-
triciē sapiētiā, et noli
me rephare a pueris tuis
Quoniam seruus tuus
sum ego, et fili⁹ ancille
tue, hō s̄ firmus 2 exigu-
tēpauis 2 minor ad in-
tellectū iudicij tui 2 le-
gū: et si q̄ erit cōsilia

ryed, thou canst reuēue me. For thy mercy
is muche more thā mine iniquitie. Thou
canst forgiue me more than I can offēde.
(Therfore (oh Lorde) do nat consyde, nor
haue respecte to the nombre of my tines;
but accoꝝding to ḡ greatnes of thy mercy
forgiue me, and haue mercy on me moſte
wretched synner. Say vnto my soule, I
am the helth which ſaidest, I wyl nat the
death of a synner, but rather that he lye
and be cōuerted. Turne me (oh Lorde) ro
ḡ, & be nat angry with me. I pray ḡ moſt
meke father. & for thy gret mercy, I moſt
hūbly beſeche the, that ḡ bringe me to the
blyſſe, that neuer ſhall ceaſe. So be it.

A prayer to obtrayne wylsome
ſappence the. ix. Chap. v. item

OThe God of our fathers, God of
mercy which haſt made al with thy
worde, and with thy wylsome haſt cōſp-
rute mā, to haue dominion vpoḡ ḡ creature
which was made of the, to ordeḡ ḡ worlde
with equitie and iuſtice, and with a dy-
recte herte for to iudge iugementes, gyue
me the aſſyſtent wylsome of thy ſeates,
and repproue me nat fro thy chyldren; for
thy ſeruaūt am I and the ſon of thy hāde
mayde, a man weake and of lytle tyme
vnuſſiciēt to the vnderſtandynge of thy
iudgement and lawes. And if any ſhalbe
of moſte perſp̄te wylsome amongeſt the
lounes of men, yf thy wylsome oūḡt ſp̄
from hym, he ſhalbe coſtēd & regarded as
nought

noug
holy
tynes
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ple, this

Prayers.

nought. Sendethy wysedome from thy holy heuens, & from the see of thy myghtynes that it may be with me, and labour with me, and that I may knowe what is acceptable befoze the. For she knoweth al and vnderstandeth al and shal conduyte me soberly in my woꝝkes, and shal kepe me in her power. And my woꝝkes shalbe acceptable. So be it.

The prayer of Salomō for wysdome for to gouerne the people rightly to be dayly pronounced of al princes which be set in authoꝝyte. iij. Reg.

iiij. Chap.

Thou hast done (Lorde) with thy seruauit Dauid my father great mercy so that he walked i thy sight in truth, and iustice and ryght herte with the. Thou shuedest vnto hym thy greate mercy, and gauest hi a son bytynge vpon his throne as it is at thys day. And nome lorde God, thou hast made thy seruauit to reigne in the roume of Dauid my father. I am a very babe and knowe nat myne entringe noꝝ my cominge out, and thy seruauit is in þe myddes of an infynite people which thou hast cholen which can nat be nombꝛed noꝝ counted for the multitude. Whetfoze thou shalte giue to thy seruauit an harte apt to be taught, to thetent he may iudge thy people, and dyscerne betwixte good, and euill. For who can iudge thys people, this thy people so many.

B. ij.

Toz

tus int filios hoīm (si fugerit ab illo sapiētia tua) in nihil cōputabit. Mitte illā de celis saccus tuus: & a sedē magnitudinis tue vt mecū sis, & me cū laboriet, et scia qd acciprus sit apud re. scit enī illa oīa, & intelligit, et deducet me i opibus meis sobrie, & custodiet me in sua potentia. Et erūt accepta opa mea.

Conatio p sapientia ad populū recte gubē nādū, omnibꝝ quotidiē principibus i Pores state cōstitutis, pñctiada.

3. Regum 3.

A fecisti dñe, cum seruo tuo Dauid patre meo, miam magnam, sicut ambulauit in cōspectu tuo i veritate & iustitia, & recto corde tecū. Custodisti ei miaz tuā grandē, & dedisti ei filiū sedentē sup thronū eius, sicut est hodie. Et nūc dñe deꝝ tu regnare fecisti seruū tuū p Dauid patre meo. Ego aut sū puer paulus, & ignorās egressus & introitus meū, & seruus tuus i medio est popli, quē elegisti in niti, q numerari & supputari non potest p multitudie Dabis ergo seruo tuo cor docile, vt pplm tuū iudicare possit, et discernere int bonū & malū, quis enī iudicā potest pplm istū, pplm hunc tuum malum.

Prayers.

C Pro vite competens
cia oratio Salo
monis.

Prone. xxx.

Do rogauit te ne de
neges michi ante
quaz morier. Vanitates
et verba mendacis lōge
fac a mo. Mendicitezes
et diuitias ne dederis
michi. Tribue tantum
victui meo necessaria.
Ne forte satiatuſ illici
ar ad negandū te, et di
cam quis est dñs. Aut e
gestate compulſus, fu
rer, et periurem nomen
Dei mei. Amen.

C Oratio Ecclesie ſi
delium ad verbum
Dei cum fidu
cia loquen
dum.

Actuam. xliii.

Domine, tu fecisti
celum et terras ma
re et oia que in eis sunt
qui spū sancto p os pa
tris nostri David pueri
dirixisti. Quare fremue
runt gentes, et ppli me
dicari sunt inania. Asti
cerant Reges terre, et
pīncipes cōuenerunt
in vnus aduersus Dñm
et aduersus Xpm eius.
Conuenerūt enim vere
in ciuitate ista aduers⁹
sanctū puerū tuū Je
su, quem vixisti. Hero
des et Pontius Pila
tus/cum gentibus et po
pulis Israel facere que
manus tua et consiliū tu
ū pus decreuerūt fieri
Et nūc Dñe respice in

C For a competent of luyng the prayer
of Salomon. Pro. the. xxx.

Chapiter.

Two thynges (Lorde) haue I re
quyred the, that thou woldest nat
denye me vntyl I dye. Vanyte and wo
des of lesyng make farre from me. Po
uertie or ryches gyue me nat. Only gyue
that is necessary for my luyng, lest per
chaunce beyng in ful abundance I myght
be prouoked to deny the, and saye, who is
Lorde: Or compelled by necessytyes, I
myght steale, and forswere the name of
my God. So be it.

C A prayer of the church of the faythful
for the worde of God to be spoken with
the boldnes of herte. Actes. the
xliii. Chappter.

Lorde thou hast made heuen and erth
see and al that be in the, whiche with
the holy spirite by þ mouth of our father
Dauid thy seruaunt, saidest. why do the
getles fume lyke wyld bozes, and why do
the people attempt thing in bayne. The
kinges of the erth be assēbled & the pīces
be gathered togyther against the Lord &
against his Christ, for with out faile ther
assembled in this cytie agaynst the thy holy
childe Iesu (whō thou didest anoynt). He
rode & Ponce Pilate with the getles and
people of Israel to do the thynges with
thy power and thy counsel did determine
before to be done. And nowe Lorde cast
thy

thy ipe
thy ser
speake
healing
wroug
C A p
fo

F
son
the. A
flethe, t
him, he
And th
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mynd
coll

Prayers.

thy ipe vpon they; manasses, and giue to
thy seruantes with al boldnes power to
speake thy worde extendinge thy hāde to
healinges, and sygnes, and wōders to be
wrought in þ name of thy holy son Iesu.

A prayer of Chryste before his passion
for his Chuche in this worlde.

Joh. xvij. Chap.

Father the houre is come, glorifie thy
sonne, that thy sonne maye glorifie
the. As thou gauest hym power of euery
fleshe, to thētent that al that thou gauest
him, he might gyue the euerlastyng lyfe,
And ths is euerlasting lyfe þ they knowe
onely the for the true God, and whō thou
sendest Iesu Christ. I haue glorified the
in erth. I haue performed þ worke which
thou gauest me to do. And nowe glorifie
thou me father with thy selfe with þ glo-
rie whiche I had before this worlde was
made of the. I haue publyshed thy name
to the mē whō thou gauest me of þ worlde
They were thyn and thou gauest them to
me, and they kept my worde. Nowe they
knowe that all that thou gauest me come
from the. For the wordes which thou ga-
uest me I gaue them, and they toke the.
and knewe verely that they came frō the
and they beleeued that thou sēttest me. For
thē I aske, for the worlde I aske nat, but
for them whiche thou gauest me because
they be thyn, and all myne be thyn, & thin
myne, and I am glorified in them. And

John. xvij.

R. iii.

I am

minas eoz, & da seruīs
tuis omni fiducia loqui
verbū tuum, in eo quod
manuꝝ tuā extendas ad
sanitates & signa. & p̄di-
gia fieri p̄ nomē sancti
filij tui Iesu. Amen.

Oratio Christi ante
passionē p̄ Eccle-
sia sua t̄ terrā
Jo. xvij.

Pat̄r venis hora cla-
rifica filiū tuū, vt
filius tuus clarificet te
Sicut dedisti et̄ pot̄.
Statē oīs carnēs, & oīs qđ
dedisti ei, et̄ eis vitā
et̄nā. Hec est aut̄ vitā
et̄nā, vt cognoscāt te so-
lū vēr deū, & quem mī-
sisti Iesū Christū. Ego
te clarificauī sup̄ terrā,
opus consummaui qđ de-
disti mihi vt faciam. Et
nūc clarifica me tu Pat̄r
apud te metipsū, clara-
te quā habui p̄s quam
mundus fieret apud te.
Manifestaui nomē tuū
hominib⁹, quos dedisti
mihi de mūdo. Qui erāt
& mihi eos dedisti, & ser-
monē meū seruauerūt.
Nunc cognouerunt, qđ
oīa qđ dedisti mihi abs-
te sūt. Quia p̄ba qđ dedi-
sti mihi, dedi eis, et̄ ipsi
acceperūt, et̄ cognoue-
rūt vere, qđ a te exiui, et̄
crediderūt, qđ tu me mī-
sisti. Ego pro eis rogo:
Nō p̄ mūdo rogo, sed p̄
his, quos dedisti mihi qđ
cui sūt, & clarificat⁹ sūz
in eis. Et iam nō sūz in

Prayers.

mundo, et hi in mundo sunt et ego ad te venio. Pater sancte serua eos in nomine tuo: quos de disti mihi, vt sint vnum sicut et nos. Quia esse cum eis, ego seruabam eos in nomine meo. Quos dedisti mihi ego custodiui et nemo ex eis perijt, nisi filiusditionis, vt scriptura impleret. Nunc autem ad te venio, et hec loquor in mundo, vt habeat gaudium meum impletum in semetipso. Ego dedi eis sermones tuos et mundus eos odio habuit, quia non sunt de mundo, sicut et ego non sum de mundo. Non rogo vt tollas eos de mundo, sed vt serues eos a malo. De mundo non sunt, sicut et ego non sum de mundo. Sanctifica eos in veritate. Sermo tuus veritas est. Sicut tu me misisti in mundum, ita et ego misi eos in mundum. Et per eos glorificaco meipsum, vt sit, et ipsi sanctificati in veritate. Non per eos autem rogo tantum, sed et per his qui crediderunt sunt per verbum eorum et me vt oes vnus sit, sicut tu pati me, et ego in te vt et in obis vnus sit, vt credat mundus, quia tu me misisti. Et ego claritate quam tu dedisti michi, dedi eis, vt sint vnum, sicut et nos vnus sumus. Ego in eis, et tu in me, vt sint consummati in vnum, et cognoscat mundus, quia tu me misisti, et dilex-

I am nowe no longer in the worlde, but they be in þ worlde syl, for I come to the Holy father saue the for thy names sake whom thou hast giuen me, that they may be one as we be one. When I was with them in the worlde I dyd kepe the in thy name. Whō thou gauest me I kepte and none of the perished, but only the sōne of perdition that the scripture might be fulfilled. But nowe I come to the and these I speke in the worlde that they may haue my ioye replenished in them. I gaue the thy worde, and the worlde hated them because they be nat of the worlde lyke as I am nat of the world. I aske nat that thou shuldest take the away out of the worlde but that thou kepe them fro the wycked. They be nat of the worlde lyke as I am nat of the world. Make them holy in thy truth. Lyke as thou hast sent me into the world, so haue I sent the into the worlde and for the I do sanctify my selfe, that they also may be sanctified in the truth. And I pray nat only for them, but also for the that shal beleue in me through theyr preachinges, so that al they may be one. Lyke as thou (father) art in me and I in the, that they also may be one bys, that the world may beleue that thou hast sēte me. And þ glorie which thou hast giuen me, I gaue it the that they myght be one, like as we be one, I in the and thou in me, that they may be made perfecte in one, and that the worlde

worlde and loe father wyl the me than gauest the mat the wor the, and me, and I name, and that the myght

Thyngge ynge the we kno for to mate ry stice and

Ch

To sayeng thes in the Lo

Prayers.

worlde may knowe that thou hast set me
and loued them as thou haste loued me.
father, they whom thou hast geue me I
wyl that where I be, they may also be
me that they may se my glozy which thou
gauest me, for thou haste loued me befoze
the makinge of the worlde. Iuste father,
the worlde knoweth the nat, but I knowe
the, and these knowe that thou hast sente
me, & I haue made knowe vnto them thy
name, & I wyl make it knowe, to thetent
that the loue wherewith thou louest me
myght be in them, & I in them. So be it.

The prayer of the churche for

sinners. Saye the xv.

Chapter.

Thou our God art gentyll and true,
patient and with mercy ordering al
thynges. For if we syn, we be thyne kno-
ynge thy greatnes; and if we synne nat,
we knowe that with the we be rekened
for to knowe the as perlyte and consum-
mate ryghtwysnes, and to knowe thy iu-
stice & vertue is the rote of immortalitie.

The prayer & blessing of Job in hys
tribulation & takinge away of

his monyes. Job. ii. chap. v. i. i. i.

Iob (his heade clipped) falling flat
on the grounde worshipped God
sayenge. Naked I entred out of my mo-
thers wombe, and naked I shall retorne.
The Lord hath geuen the gondes, and
the Lord hath taken them away. As it
pleased

isti eos, sicut & me dilex-
isti. Pater, quos dedisti
mihi: volo, vt vbi sum ego
et illi sint mecum, vt
videant claritatem meam
quam dedisti mihi, quia di-
lexisti me ante constitu-
tionem mundi. Pater iuste
mundus te non cognouit
Ego autem te cognoui
& hi cognouerunt. quia tu
memisisti. Et notum fe-
cit eis nomen tuum, et no-
tum faciam, vt dilectio
qua dilexisti me, in eis
sit, et ego in ipsis.

Oratio Ecclesie
pro peccatis.

Sap. xv.

Deus noster su-
auis & verus es, pa-
tiens, et in misericordia dispo-
nens omnia. Etenim si pec-
cauerimus, tui sumus scien-
tes magnitudinem tuam &
si non peccauerimus, sci-
mus quoniam apud te sumus
computati. Nosce enim
te, consummata iustitia est
et scire iustitiam et vir-
tutem tuam, radix est im-
mortalitatis.

Oratio et benedictio
Job in maxima sua tri-
bulatione, et bono a-
rum ereptio-
ne. Job. 2.

Iob tonso capite
corruens in terram
adorauit, et dixit: Nus-
dus, egressus sum de vi-
tero matris, et nudus
revertar illuc. Domi-
nus dedit, Dominus ab-
stulit.

Prayers.

Stetit dñs placuit. sic
factu est. Sit nomen dñi
benedictum. Amen.

Ecce affligimur a deo,
vel ppter peccata, vel ex
causa eius. Phemur.
oario. in
Lobre. iiii.

Iustus es domine. &
omnia iudicia tua
vera sunt et omnes viae
tue misericordia & veri-
tas & iudicia. Et nunc
domine memor esto me-
tue vindictae. Sumas dei
peccata meis: neq; remi-
niscaris delicta mea, vel
pareris meorum. Quia non
obediui preceptis tuis,
ideo tradidisti nos in
haec mala & discretionem &
litteras, & fabula ob-
gentilium. Et nunc dñe
magna iudicia tua, quia
non egimus secundum precepta
tua, & non seruauimus
seruaueris coram te. Et nunc
dñe iocundus voluntate tua
fac mecum, & facipe in
pace rectos spiritum meum.
Expedis enim mihi ma-
gis mori quam vivere.
O Salua Iheremie O fo-
liere. xvi.

Salua me domine. et
salua me a labiis
fac. et salua me ex quo ni-
am lenis mea tu es. Non
fuit tu michi formidant
spes mea tu solus afflic-
tionis. Confundat & er-
pescant illi. non valeant
ego. Unde super eos est
afflictio. & iniquitas
tristitia contra eos.

pleased the Lord so it is done. Blessed be
the name of the Lord.

Could we be scourged of god by ether for
our sinnes, or that we may be prouided
by hi, the praye of Tobie. i. in
the. iii. Chap.

Thou art iust lord, and al thy iudge-
mentes are true, and all thy wayes
mercy, truth and iustice. And nowe lord
remember me and take that vengeance of
my sinnes, no; thinke hat on my offences
no; the spynes of my parentes. Because
we haue nat obeyed thy preceptes, therefore
thou hast deliuered vs vp into these euils
into confusyon & reproche & to be a scabul-
to al people & gentiles. And nowe lord
great be thy iugementes, for we haue nat
done accordyng to thy preceptes, & we haue
nat walked purely before the. And nowe
lord, accordyng to thy pleasure do with
me, & chiefly receyue my spirit in peace,
for it is better for me to dye, than to liue.

En other prayer of Iheremie the
prophete. Dis. xlii. Chap.

Heare me Lord & I shall be saved. I praye
me & I shall be saved, for my people
art thou. Be nat thou a feare vnto me, my
hope art thou to the day of affliction, let
them be comforted that persecute me, and
let nat me be comforted for thy feare, & let
nat me feare, put on the the day of afflic-
tion, & I shall be saved. I praye the.

FINIS.

2

January

II the upghte. and houtes
the care. and houtes.

iii	A	Circumcisiō	i
	b	oct. s. Stephant	ii
xi	c	oct. s. John	iii
	d	oct. s. Innocentis	iiii
xix	e		v
viii	f	Epphanye	vi
	g	s. Felix & January	vii
xvi	A	s. Lucyan	viii
v	b	s. Joyce	ix
	c	s. Paule spyste her.	x
xiii	d	The sonne in Aquas	xi
ii	e	s. Archade marty?	xii
	f	oct. Epipha. Hilary	xiii
x	g	s. Felix piete	xiiii
	A	s. Maure abbote	xv
xviii	b	s. Marcell bz. of Ro.	xvi
vii	c	s. Anthony	xvii
	d	s. Pulsta byrgyn	xviii
xv	e	s. Wulstayne bpschop	xix
iiii	f	s. Fabyan & Sebastian	xx
	g	s. Agnes byrgyn	xxi
xii	A	s. Vincent marty?	xxii
i	b	s. Emerencpane	xxiii
	c	s. Timothe	xxiiii
ix	d	Conuersion of s. Paule	xxv
	e	s. Poltarp bpschop	xxvi
xvii	f	s. Juliane bpschop	xxvii
vi	g	s. Agnes the seconde	xxviii
	A	s. Clalery	xxix
xiiii	b		xxx
iii	c		xxxi

The first. vi. yeris of mānes byith and age. May well be compared to Jany. uere. For in this moneth is no strengthe nor courage. More than a chyld of the age of vi. yeris.

The second. sāt. ly. thre. kynges. came. by nyght. By an hys. byll. or. daye lyght. In. tho. wyll. graffe. any. good. byne. Dante. call. for. Tho. mas. Al. quyne.

II the upghte. and houtes
the care. and houtes.

	d	s. Byrgyl byrgyn	i
	e	The sonne in Aquas	ii
	f	s. Blase bpschop	iii
	g	s. Spheode	iiii
	A	s. Agathe byrgyn	v
	b		vi
	c	s. Angule bpschop	vii
	d	s. Paule bpschop	viii
	e	s. Apollone byrgyn	ix
	f	Scolastica byrgyn	x
	g	s. Eustrasie byrgyn	xi
	A	The sonne in Aquas	xii
	b	s. Walfran bpschop	xiii
	c	s. Valentyne marty?	xiiii
	d	s. Faustine and Jonpre	xv
	e	s. Juliane byrgyn	xvi
	f	s. Polycron bpschop	xvii
	g	s. Symeon bpschop	xviii
	A	s. Sabine marty?	xix
	b	s. Apollrede byrgyn	xx
	c	lric. marty?	xxi
	d	Cathedra s. Petri	xxii
	e	The sonne in Aquas	xxiii
	f	Conuersion of s. Paule	xxiv
	g	s. Restor bpschop	xxv
	A	s. Austyne	xxvi
	b	s. Oswalde bpschop.	xxvii

The other. vi. yeris. is lyke February. In the ende therof begynneth the spryng. That tyme are chyldren moste apte & redy to receyue chastytements / nurture / and lernynge.

Byde. Ma. ry. gyl. bert. har. de. ly. All. thy. secundes. san. dyng. the. by. And. pray. with. the. to. dyne. De. ter. Ma. thy. and. Au. dyne.

PRYMER of Henry VIII. with the Exposycion of Hierom of
Farrarye upon Psalm LI, and Meditacyon of the same
Jerom upon Psalme XXX

slightly imperfect

R. Redman, 1539

Pystles and Gospels of every Sunday and holy day in the
yere

R. Redman, n. d.

black letter, VERY RARE, unknown to Ames, Herbert and
Dibdin in one vol.



William Gott





The Primer in Englishe and Latine
Lond by Jhon Myngston and Henry
Sutton 1557. cum priv.

40

wanting * ii Jan Feb
* iii Mar Apr
Nov. & Dec^r

W. Maskele

D.v. The Collettes -
In thy holie temple

F. 1.

Thou art my
salvation.



Antiphona, Anthema 7:55-65

Imprinted at London, in Fleet street.
by me Roberte Redman, dwellinge
at the signe of the George
nexte to Saynt Dun-
stons church
in the yere of our lord gods

M CCCC XXXIX - 1539 -

The above particulars you'll find on the
opposite page, or Leaf, to folio, 1, where
the Pistles & Gospels begin

Not known to Ames Herbert or Dibdin. An edition 8^o. Printed
in black and red 1537 mentioned by Herbert, who adds in a
MS. note "Mem. Nov. 5. 1782. I saw in Lambeth library, a
quarto edition of the Primer, with the Pistles & Gospels in
English, I think, without date." Dibdin's Ames v. 3. p. 231.

This was printed by Redman in 1539. The Pistles and
Gospels at the end, by the same printer, without date.

The above note is written by D. Bliss
H. Gott

Marche.

The nyght is. xii. houres
and the daye. xii. houres.

d	f. Danyd bythope	i
e	f. Chadde bythope	ii
f	f. Marcyne	iii
g	f. Adriane.	iiii
a	f. Victor and Victoryn	v
b	f. Perpetua and felicitate	vi
c	f. Depo. off. felix	vii
d	xi. martyrs	viii
e	f. Agape virgyn	ix
f	f. Quiryon and candide	x
g	f. Gregory by. of Rome	xi
a	f. Theodoro matrone	xii
b	f. The son in Arie. sq	xiii
c	f. Longinus martyr	xiiii
d	f. Hillary and Tacioan	xv
e	f. Patryke bythope	xvi
f	f. Edward kynge	xvii
g	f. Joseph	xviii
a	f. Luthberte abbote	xix
b	f. Benet abbote	xx
c		xxi
d		xxii
e	Theodore preste	xxiii
f	f. Agapite mar.	xxiiii
g	f. Ann. of our Ld. ii.	xxv
a	f. Laster martyr	xxvi
b		xxvii
c	f. Dorothe virgyn	xxviii
d	f. Victor byne	xxix
e	f. Quirine	xxx
f	f. Aldelme bythope	xxxi

Marche betokeneth the .vi. yerres for-
lowyns. Reapeng the erth with pleasaunt
verdure. That season ponthe careth for
nothyng. And without thowghte dothe
his foyre and pleasure.

Da upd. of. wales. lo. neth. well. lches.
That. well. make. Gre. go. ry. lene. chekes
Th. Ed. warpe. do. eate. some. with. them.
Ma. ry. sende. hym. to. Bed. lem.

April.

The night is. x. houres.
The daye. xiii. houres.

g	f. Theodoro virgyn	xv	1
a	f. Mary Egyptyan	iii	2
b	f. Richard de bythope	3	
c	f. Ambrose bythope	4	
d	f. Martinus & Maria	5	
e	f. Sertus bythop of Rome.	6	
f	f. Euphemie	7	
g		8	
a	f. Perpetuus byth.	9	
b		10	
c	f. Guthlake	11	
d	f. Theonact Tan. gunt.	12	
e	f. Julius by. of Ro.	13	
f		14	
g	f. Oswalde archbythop	15	
a	f. Isidore	16	
b	f. Anicete byth. of Ro.	17	
c	f. Eleuther bythope	18	
d		19	
e	f. Victor bythop of Ro.	20	
f	f. Symeon bythope	21	
g	f. Sother	22	
a	f. S. ap. George martyr	23	
b	f. wylfride bythope mar.	24	
c	f. Marke Euangel	25	
d	f. Clete bythop of Rome.	26	
e	f. Anastase byth. of Rome	27	
f		28	
g	f. Peter of Nylan	29	
a	Erkenwalde	30	

The next. 6. yere maketh foure & twety
And figured is to idyl April. That tyme
of pleasures man hath most plety. f. e. l. m.
and loupyns his lustes to fullfyll.

In. 3. pyll. 3m. byose. is. fayne.
To. 6. vs. wal. q. ed. with. rayne.
Of. walde. forthe. with. sent. vic. tope.
with. George. and. Marche. to. do. to. no.
more.

Maye

Maye.

RI The night is. vii. houres
and the day. xvi. houres.

i	b	Philip and Iacob apo.	i
2	c	Arhanast byhope	ii
3	d	Inuency of the crosse	iii
4	e	f. Soderde	iiii
5	g	Saynt Jo. ante porte La	v
6	h	f. Johan of Venerlacy	vi
7	b	Apperyng of f. Micha	vii
8	c	Trans. of f. Nicholas.	viii
9	d	f. Gordian & Epimach	ix
10	e	f. Anthony marty	x
11	f	f	xi
12	g	f. Seruacius confel.	xii
13	h	f. The lone in Semi.	xiii
14	i	b	xiiii
15	c	f. Isidore marty	xv
16	d	f. Brandpne byhope	xvi
17	e	Trans. of f. Bernarde	xvii
18	f	f. Diolcor marty	xviii
19	g	f. Dunstane byhope	xix
20	h	f. Bernardpne	xx
21	i	f. Helyne quene	xxi
22	c	f. Julpane virgyn	xxii
23	d	f. Desiderp marty	xxiii
24	e	Trans. off. francy	xxiiii
25	f	f. Aldelme byhope	xxv
26	g	f. Austayne	xxvi
27	h	f. Bede prest	xxvii
28	i	f. Bernapn byhop	xxviii
29	c	f. Corone marty	xxix
30	d	f. Felix byhop of Rome	xxx
	e	f. Petronilla virgyn.	xxxi

As in the moneth of Maye all thyng
is in myght. So at xxx. yeris man is in
thyse thyng. Pleasunt & lusty to euery
mannes sight. In beautye & strengthe,
so woman pleasyng.

James. toke. Crosse. wal. ters. Johan.
to. hyl.

Ap. co. las. sayde. do. hym. none. yll.
But. with. that. came. saye. Delayne.
And. fra. ces. to. departs. them. swayne.

June.

RI The night is. vi. houres.
and the day. xvii. houres.

i	e	f. Nicodeme marty	i
2	f	f. Marcellpne & Peter	ii
3	g	f. Erasmus	iii
4	h	f. Petroce	iiii
5	i	f. Boniface	v
6	c	f. Mellon archbp hop	vi
7	d	Trans. of f. Wulstane	vii
8	e	f. Medarde & Gildarde	viii
9	f	f. Trans. of f. Edmund	ix
10	g	f. Iue	x
11	h	Saynt Bernabe apo.	xi
12	i	f. Baslud/citine. &c.	xii
13	c	f. Evedine in Lancer.	xiii
14	d	f. Basyl byhope	xiiii
15	e	f. Wite. Modeste & Cre.	xv
16	f	f. Richarde	xvi
17	g	f. Botulph	xvii
18	h		xviii
19	i		xix
20	c	Trans. off. Edward	xx
21	d	walburge virgyn	xxi
22	e	f. Albone marty	xxii
23	f	f. Audrey. Cypyll	xxiii
24	g	Trans. f. John bap.	xxiiii
25	h	Trans. f. Elegy byhop	xxv
26	i	f. John & f. Paule	xxvi
27	c	f. Erclesens.	xxvii
28	d	Leo by. of Ro. Cypyl	xxviii
29	e	Peter & Pame apo.	xxix
30	f	Comemo. off. Pame	xxx

Elizabeth wode was some yon
And in the month of June in the
In June al thyng falleth to rippenesse
And so dothe the man at xxxvi. yere olde
And studyeth for to acquirre rychesse.
And taketh a wyfe to kepe his housholde.

In June e. cal. mus. dyde. thynke.
For. to. gnye. Bar. na. be. dyneke.
But. than. do. tulph. thought. it. me. ter.
That. John. Gulde. dyke. be. foye. Be. ere.
July

July.

August.

BI The night is. viii. houres
the day is. xvi. houres.

BI The night is. x. houres
the day is. xiiii. houres.

xix g oct. of s. John bap.
viii A Visitation of our Lady
b Trans. of s. Thom. apo.
xvi c Trans. of s. Martyn
b d s. Ioe virgyn & martyr
e oct. of s. Peter & Paule
xiii f s. Symbalde
u g s. Crill byhope
x b s. Seven brothers mar.
c Trans. of s. Benet
xviii d s. Rabor and Felix
vii e
xv f The stone in Leo
xb g Trans. of s. Swithyn
iii A Trans. of s. Osmonde
b s. Kenelm kynge
xii c s. Arnulphe byhope
i d s. Kustyne & Justyne
e s. Margarete virgyn
ix f s. Praxede virgyn
g s. Mary Magdalene
xvii A s. Apollinaris byhop
vi b s. Crislin virgyn. Cyp.
c s. James apostle
xiii d s. Anne mother Mary
iii e The seven sleepers
f s. Samson byhop
xi g
xix A s. Abdon & Sennes
b s. Bernapne byhope

i viii c Namas daye
ii xvi d s. Steven by. of Rom.
iii b e s. Innocen of s. Steven
iv f s. Justyne preste
v xiii g Trans. of our Lorde
vi ii b The feast of Iesu
vii x c s. Criske & his felowes
viii x d s. Romayn
ix xviii e s. Laurence martyr
x vii f s. Ebercius martyr
xi g s. Clare
xii xv s. Polpe & his selo.
xiii iii b s. Eusebius. Cypyl
xiv c s. Sumpt. of our Lady
xv d The stone in Cypgen
xvi i e oct. of s. Laurence
xvii f Agapite martyr
ix g s. Magnus martyr
xvi A s. Leuys byhope
xvii b s. Bernarde
vi c oct. assumpcion. sc.
d Cypyl
xiii e Bartolmewe apost.
xv f s. Leuys kynge
xvi g s. Seuerpne
xvii A s. Rufe martyr
ix f s. Austapne
xvi c Decolla. of s. John
d s. Felix & Audacie
xvii e s. Luthberte virgyn

At xl. yere of age or els newe.
Is any man endued with wyldome.
From thete forth his myght fayleth euer
As in July dothe euery blossom.

Whan Ma. r. p. by. si. ted. Tho. mas
The. fers. let. the. dogges. out. pas.
Than. came. forth. Mar. ger. mag. dalayne.
James. In. marth. and. o. ther. way. no.

The goodes of the erthe is gadered euer
more. In Auguste so at. xlviii. yere
Man ought to gather some goodes i store
To laste yre age / that than dwelleth more.

De. ter. cal. ted. for. Je. Cu
And. bade. Lau. rence. for. to. saye. tru.
Ma. r. p. se. ynge. all. the. p. de. bate
Made. Bar. tyl. mewe. to. byrke. Johans.
pate. Septem

**The commaunde-
mentes of God gyuen by Moses / and ex-
pounded by Christe very necessary and
expedient for youthe and all other
to learne and knowe.**

The firste Table.

In the Lorde thy God / whiche Exodus. xx
haue brought the out of the lande of Deut. v.
Egypt and out of the house of bondage
Thou shalt haue none other goddes
but me. Thou shalt nat make to thy
selfe any grauen ymage, nor any lykenes of any
thyng that is in heauen aboue: or in earth beneth /
nor in the water vnder the earthe / thou shalt not
bowe downe to them: nor worshyp them.
For I the lorde thy god, am a gelouse god, and vi-
sytte the synne of the fathers, vpon the chyldren vn-
to the thyrde and fourthe generacyon of them that
hate me: and yet shewe mercy vnto thousandes a-
monge them that loue me and kepe my commaunde-
mentes. Christe. Heare Israell, our Lorde god is Mat. iiii.
one lorde: and thou shalt loue thy lorde god with Mar. iij.
all thy herte and with al thy soule, and with al thy Deut. vi.
mynde, & with al thy strengthe. Thou shalt wor-
shyp thy lorde god, & hym onely shalt thou serue.

Thou shalt not take the name of
thy lorde god in vayne.

Nor the lorde wyl not holde hym gyltles, that ta-
keth the name of the lorde his god in vayne

Christe. Ye haue hearde howe it was sayde to them Math. v.
of olde tyme: Thou shalt not forswear thy selfe /
but shalt performe thyne othes to the lorde. But

A. J.

I say

The .x. commaundementes.

I say vnto you, sweare not at al: neyther by heate
foz it is goddes seate, noz yet by the earthe, foz it is
his fote stole: neyther by Ierusalem, foz it is the cy-
tie of the greate kinge: Neither shalte thou sweare
by thy hed, bycause thou canst nat make one wyhte
heate, oꝝ a blacke. But let your comunicacyon be,
ye ye, and nay nay: foz what so euer is moze than
that commeth of euyll. ¶

iii.

Remember that thou kepe holy
the Sabbath daye.

Exod. xx.

Six dayes mayste thou labour, and do all that
thou haste to do: but the seuenth day is þe Sabbath
of the lord thy God, in it thou shalte do no maner
worke: neyther thou, noz thy sone, noz thy daughter
neyther thy man seruaunt, noz thy mayde seruaunt
neyther thy cattell, neither yet þe straüger þe is with
in thy gates. foz in syxe dayes the lord made hea-
uen and earthe, and the see/and all that in them is
and rested the seuenth day. Wherfoze þe lord blef-
fed the seuenth daye, and halowed it.

Mat. xxi.

Mat. xij.

Elaie. 38.

Elaie. 26.

Hebze. 4.

Christe It is lesfull to do a good deede on the Sab-
bath day. foz the sonne of man is lord euen of the
Sabbath day. The Lord sayeth by his prophete
Elaie þe Sabbath is hallowed and kepte, whā
we reste and cease to do oure owne wyll, to folowe
our owne wayes, and to speake our owne wordes:
whā we in wyde, thought and dede, fulfill hys
wyll (I say) and nat ours: and whā we suffre hym
to do his workes in vs, that at þe last, we may come
to that Sabbath and true reste: euen eternall lyfe,
whiche Christe the lord of the Sabbath, hath ob-
teyned foz vs by his bloude.

The seconde Table.

Honoure

The .x. commaundementes.

Honour thy father and thy mother.
That thy dayes may be longe in the lande whiche
the LORD thy God gyueth the.

Christe. Honour thy father and thy mother.

v.

Mat. xv.

Ephe. vi.

Luc. ix.

Paule. Honour father and mother: this is the fyrst
commaundement that hath any promes, that thou
mayste be in good estate, & lyue longe on the earth
By this commaundement Christe teacheth vs nat only
to haue our father and mother in reuerence, and to
obey them, as he hym selfe was subiecte vnto his
mother the virgin Mary: but also to minstre vn-
to theyr necessities. Math. xv. Marc. vii.

Thou shalt do no murther.

vi.

Math. v.

Christe. Ye haue herde howe it was sayde vnto the
of the olde tyme: Thou shalt not kyll. who so euer
kylleth, shall be in daunger of iudgement. But I say
to you, who so euer is angry with his brother shall
be in daunger of iudgement. who so euer sayeth to
his brother, Racha, shall be in daunger of a counsell.
But who so euer sayeth, thou fool, shall be in daunger
of hell fyre. Item ye haue hearde howe it is sayde.
Thou shalt loue thy neyghbour: and hate thynne
ennemye. But I saye to you, loue your enemyes/
blesse them that curse you, do good to them & hate
you, praye for them that do you wronge, & persecute
you: that you maye be the chyldren of youre father
whiche is in heauen. for he maketh the sonne to a-
ryste on the euill, and on the good, and sendeth his
rayne on the iuste, and on the vniuste.

Thou shalt not commyt adultery.

vii.

Math. v.

Christe. Ye haue hearde howe it was sayde to them
of olde tyme: thou shalt not commyt aduoutry. But
I say to you, that who so euer loketh on a wyfe, lu-
A. ij. styng

The x. cōmāndementes.

synge after her, hath cūmytted aduoutry with her alredy in his herte.

Hebze. 13.

Paul. Let wedlocke be had in pyce in all poyntz, and let the chamber be vndefyled: for hoze keepers and aduouterers God wyll iudge.

Math. b.

Mar. x.

Thou shalt not steale. Chyffe. Steale nat defraude no man. If any man wyll sue the at the lawe, and take thy cote from the let hym haue thy cloke also: gyue to hym þe asketh and from hym þe wolde bozowe, turne nat awaye.

1. Cor. vj.

Paul. Nowe is there vtterly a faute amonge you because ye go to lawe one w an other: why rather suffre ye not wōge. Why rather suffre ye nat your selues to be robbed: Yea euen your selues w wōge and robbe, and that the byethen. Let hym that dyd steale, steale no moze, but lette hym rather labour with his handes some good thyng, that he maye haue to gyue vnto hym that nedeth.

Ephes. 4

It.

Thou shalt beare no false wytnes agaynst thy neyghboure.

Math. 12

Mar. x.

Chyffe. Beare no false wytnes. I saye vnto you, that of euery ydle woꝛde whiche men shal haue spoken, they shal gyue accōpt at þe day of Iudgemēt.

Ephes. iij

Paul. Wherfoze put away lyege, & speake euery man trueth to his neyghboure, for as muche as we are membyres one of an other. Let nat fylthy cōmunicacyon pꝛocede out of your mouthes: but þe whiche is good to edifye withall, whan nede is, that it may haue fatiour with the hearers. Let all bytternes, fearnes, & wyathe, roryng, & cursed speakyng, be put awaye from you. Let no fylthynges, folysh talkyng, nor iellyng (whiche are nat comly) be ones named amōge you: but rather giuyng of thanks.

Ephes. v.

Thou

The .x. commaundementes.

Thou shalt nat couepte thy neyghbours house.

Neyther shalt thou couepte thy neyghbours

wyfe, his manseruaunt, his mayde, his

ore, his asse, or ought that is his.

Christe. What so euer ye wolde that men shulde do to pou: euen so do ye to the. To loue a mans neyghbour as him selfe, is a greater thyng, thā al burnte offerpynges and sacrifices. Be nat ouercome with luste, for the care of this worlde and the disceitfulness of ryches, choke the worlde.

Paule. Let your conuersacyon be without couetousnes, and be content with that þe haue alredy, Godlynes is greate ryches, if a man be cōtent with that he hathe. For we bzought nothyng into the world, and it is a plaine case, that we cary nothing out. whan we haue fode and rayment, let vs there with be content. They that wyl be ryche, fall into temptaciō and snares, and into many folysshe and noysome lustes, whiche drowne men in perdition and destruction. For couetousnes is the rote of all euyll: which whyle some lusted after, they errcd frō the fache, & tangled the selues with many sorowes.

These wordes whiche I commaunde the thys day, shalbe in thyne herte, and thou shalt whette them on thy chyldzen, and shalt talke of the whan thou arte at home in thy house, and as thou walkest by the way, and whan thou lvest downe, & whan thou ryllest vp: and thou shalt bynde them for a sygne vpon thy hande. And they shalbe papers of remembrance bitwene thyne eyes, and thou shalt wypte them vpon the postes of thy house, & vpon thy gates. Take hede and heare all these wordes whiche I

commaunde the, that it may go well with the, & with

Thy.

thy

Mat. vii.

Mat. xii.

Mat. xii.

Mat. iiii.

Heb. xii.

i. Ti. v.

Deut. vi.

Deut. xii.

The .x. commaundementes.

thy chyldren after the for euer, whā thou doest that which is good & right in þe syght of þe lord thy god.

Deut. bj. ¶ Se thou do that whiche is ryght and in þe syght of the Lorde, that thou mayste prospere.

Deut. bj. ¶ Ye shal do after nothyng þe we do here this day, euery mā what semeth him good in his owne eyes. But what so euer I comaunde you, þe take hede ye do, and put nothyng therto, noz take ought therfro

Deut. 27 ¶ Cursed be he þe contynueth nat in al the wordes of this lawe, to do them. 20 20 20 20 20

Jo. xiiij. Christe. If ye loue me, kepe my comaundementes.

Luc. xj. Christe. Happy are they that heare the worde of God, and kepe it. ¶:x: ¶:x: ¶:x: ¶:x: ¶:x:

Jame. ij. Who so euer shal kepe the hole lawe, and yet fayle in one poynt, he is gyltie in all. For he that sayde.

Eccle. ij. Thou shalte nat comyt aduoutry, sayde also: thou shalte nat kyll. They that feare the Lorde, kepe his comaundementes. ¶ I A I S.

Symbolum Athanasij.

¶ The Symbole or Crede of the greate doctour Athanasius dayly red in the Church.

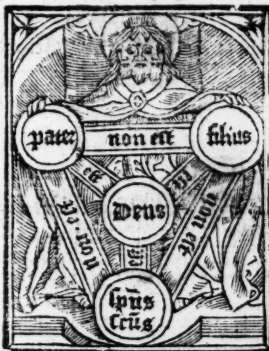


Quicumque
vult sal-
uus esse:
ante om-
nia opus
est vt te-
neat ca-

tholicam fidem.

Quam nisi quisq[ue] inte-
gram inuiolatamq[ue] ser-
uauerit: absq[ue] dubio ine-
ternum peribit.

¶ Ideo autem catholi-
ca hec est: vt vnum deū
in trinitate: & trinitatē



H O S O
euer wyl
be saued
before all thig; it is
necessary þe holde
þe catholyke saythe.
¶ hich sayth, but
if euery man wyl
kepe hole & inuiol-
late, wout doute he
shalefnally perishe
¶ hys truly is the
Catholyke saythe, that we worchyp one
god

The offyce of all estates.

let the wyues be in subiectyon to theyr husbandes
in all thynges. ¶ (☺) ¶ (☺) ¶ (☺)

Fathers and mothers.

Ye fathers moue nat your chyldren to wrathe, Ephes. v.
but brynge them bp with y^e no^uture and infor-
mation of the lo^rde. ¶ (☺) ¶ (☺) ¶ (☺)

Chyldren.

Chyldren obeye your fathers and mothers in
the lo^rde, for so it is ryght. Honour thy father
and mother, that is the fyrste comaundement that
hathe any promyse, that thou mayste be in good
estate, and l^oue longe on the earthe. ¶ (☺) ¶ (☺) ¶ (☺)

Maysters.

Ye maysters, do vnto yo^r seruaⁿtes y^e whiche is Col. iij.
iuste, & egal, puttyng away al byttnes & threa-
tenyns, knowyng y^e euen ye haue a mayster i heuen.

Seruauntes.

Seruaⁿtes be obedient vnto your bodely may- Col. iij.
sters in all thyng, nat with eye serui^{ce}, as men
pleasers, but i singlenes of herte, fearyng god. And
what so euer ye do, do it hartely, as thoughe ye dyd
it vnto y^e lo^rde, and nat vnto men, for as muche as
ye knowe that of the Lo^rde ye shall receyue the re-
warde of inheritaⁿce, for ye serue the lo^rde Ch^ryste.

Wyddowes.

She that is a very wyddowe, and frendles, put-
teth her truste in God, and continueth in sup-
plycation and p^rayer, nyght and day. ¶ (☺) ¶ (☺) ¶ (☺)

The summe of all.

Loue thy neyghbour as thy selfe, and what so-
euer ye wolde that other shulde do to you, do
you eyn the same to them, and what ye wolde nat
that other shulde do to you, se y^e ye do it p^ro to them.

¶ F I N I S .

The

Institu sancti euan
geli secundū Jo
hannem. i.

Gloria tibi domine.

In principio erat
verbum et verbum
erat apud deum et deus
erat verbum. Hoc erat
in principio apud deū,
omnia per ipsum facta
sunt: et sine ipso factū
est nihil. Quod factum
est in ipso vita erat: et
vita erat lux hominum.
Et lux in tenebris lu
cet, et tenebre eam non
comprehenderūt. Fuit
homo missus a deo: cui
nomen erat Johānes.
Hic venit i testimoniū:
vt testimoniū phiberet
de lumine, vt oēs crede
rēt per illum. Non erat
ille lux: sed vt testimo
niū phiberet de lumine.
Erat lux vera: que illu
minat oēm hominē ve
nientē in hunc mundū.
In mūdo erat et mūd⁹
per ipsum factus est: et
mūdus eum nō cogno
uit. In ppria venit: et
sui eum non receperūt.
Quotquot autē recepe
runt eū: dedit eis pote
statē filios dei fieri, his
qui credūt in noīe eius.
Qui nō ex sanguinib⁹,
neq; ex voluntate car
nis, neq; ex volūtate vi
ri: sed ex deo nati sunt.
Et p̄bū caro factū est:
et habitauit in nobis.
Et vidimus gloriā ei⁹:
glām quasi vngentis
patre. Plenū gracie et
veritatis. Deo. grās.
Bñ. Et inuocamus, et

The begynnyng of the holy Gospell
after saynt Johñ, the. i. Chapter.

Gloꝝy be to the lo: de.



In the begynnyng was the
woꝝde. And the woꝝde was
with God. And the woꝝde was
god. The same was in the begin
nyng with god. Al thyngs were
made by it, and without it was
made nothyng. That was made in it, was
lyfe, and the lyfe was the lyghte of men.
And the lyghte shyneth in the darkenes,
but the darkenes comprehendyd it nat.
There was a man sente from god, whose
name was Johan. The same came as a
witnesse to beare witnesse of þe lyght, that
all men thꝛough him myghte beleue. He
was nat that lyght, but to beare witnesse
of the lyght. That was a true lyght, wht
che lyghteth all men that come into the
woꝝlde. He was in the woꝝlde, & the woꝝlde
was made by him: & yet the woꝝlde knew
him nat. He came amonge his owne, and
his owne receiued him nat. But as many
as receyued him, to the gaue he power to
be þe sōnes of god, in þe they beleue on his
name, which were boꝝne nat of bloud, noꝝ
of the wyl of the fleshe, noꝝ yet of the wyl
of man, but of God. And the woꝝde was
made fleshe, and dwelte amonge vs. And
we saue the gloꝝy of it, as the gloꝝy of the
only begotten sonne of the father. Which
woꝝde was full of grace and veritie. &c.
We do cal vpon the, we do woꝝshyp
the

Luke.

the, we do prayse the, o blessyd Trinite.

C The versicle.

Blessyd be þe lozdes name al other befoze.

C The answere

from this tyme foꝛthe and euermoze.

C Let vs pray.

O God the protectour of all that trust
in the, withoiut whom nothynge is
of value, nothynge is holy, multiplie thy
mercy vpon vs, that throughte thy gouer
naunce and gudyng we may so passe in
goodes temporal, that we lese nat þe eter
nall. By Chyrise our lozde.

C Luke. i.



The aungel Gabriel was
sent fro god vnto a cytie
of Galilee, named Nazareth, to
a ygm spoused to a mā, whose
name was Ioseph, of the house
of Dauid: and þe virgins name

was Mary. And the aungell wente vnto
her, & sayde: Haple full of grace, the lozde
is with the, blessyd arte thou amonge wo
men. wōhā she sawe him she was abashed
at his sayeng, & caste in her mynde what
maner of salutation that shulde be. And
the aūgel sayd vnto her. feare nat Mary
foꝛ thou haste foude grace with god. Loo
thou shalt conceue in thy wombe, and
shall beare a sonne, and his name shall be
called Iesus. He shall be greate & shall be
called the sonne of the hyghest. And the
lozde god shall gyue vnto him the seate of
his father Dauid, & he shall raygne ouer

adoram⁹, te laudam⁹: o
beata Trinitas.

C Versus.

Sit nomē dñi bñdict⁹

C Responsorium.

Ex hoc nunc et vsq in
seculum.

Oremus.

Protector in te spe
rantium deus, sine
quo nichil est vultum
nichil sanctum multi
plica super nos miseri
cordiam tuam: vt te re
ctore, te duce sic trans
eamus per bona tempo
ralia, vt nō amittamus
eterna. Per xpm dñm.

C Luke. i.

In illo tpe. Missus
est Gabriel angel⁹
a deo in ciuitatē Galili
lee, cui nomē Nazareth
ad virginem despōsātā
viro cui nomē erat Ioseph
de domo Dauid: et
nomen virginis Maria.
Et ingressus angelus
ad eam: dixit. Que gra
tia plena dominus tecum:
benedicta tu in mulieribus.
Que cum audisset turbata est in
sermone eius: et cogita
bat qualis esset ista salu
tatio. Et ait angelus
ei, Reuerentias Maria:
inuenisti enim gratiam
apud deum. Ecce cons
cipies i vtero et paries
filiū: et vocabis nomen
ei⁹ Iesū. Hic erit ma
gnus: et filius altissimi
vocabitur. Et dabit illi
dñs deus sedem Dauid
patris eius, et regnabis

Matthewe.

in domo Jacob in eternum: et regni eius non erit finis. Dixit autem Maria ad angelum. Quomodo fiet istud quoniam virum non cognosco? Et respondens angelus, dixit ei. Spiritus sanctus superueniet in te: et virtus altissimi obumbrabit tibi. Ideoque et quod nascetur ex te sanctus: vocabitur filius dei. Et ecce Elizabeth cognata tua: et ipsa concepit filium in senectute sua. Et hic mensis est sextus illique vocatur sterilis: quia non erit impossibile apud deum omne verbum. Dixit autem Maria. Ecce ancilla domini fiat mihi secundum verbum tuum. Deo gratias.

the house of Jacob for ever, & of his kyng dome shalbe no ende. Chan sayde Mary vnto the angel. Howe shal this be, sayng I knowe nat a man: And the aungel answered & sayde vnto her. The holy ghost shal come vpon the, and the power of the hyest shal ouer shadowe the. Therfore also that holy thyng whiche shalbe bozne, shalbe called the sone of god. And behold thy cosyn Elizabeth, she hath also conceyued a sonne in her olde age. And thys is her, vij. moneth, though she be called barren, for with god shal nothyng be impossible. And Mary sayde. Beholde the handmayden of the lord: be it vnto me euen as thou hast sayd. Thankes to god

Matthewe. ii.



Matthew. ii.
Am nat^{us} esset Iesus in Bethlee iude in diebus Herodis regis: ecce magi ab oriente venerunt Hierosolimam, dicentes. Ubi est qui natus est rex Iudeorum? Vidimus enim stellam in oriente: et venimus cum muneribus adorare eum. Audiens autem Herodes rex turbatus est: et omnes Hierosolima cum illo. Et congregans omnes principes sacerdotum et scribas populi sciscitabat ab eis, ubi Christus nascere soleret. At illi dixerunt ei. In Bethleem iude. Sic enim scriptum est per prophetas. Et tu Bethlee

When Iesus was bozne in Bethlee (a towne of Iury) in y^e tyme of Herode the kyng: beholde there came wyse men from the Easte to Ierusalem, sayeng: Where is he that is bozne kyng of the Jewes? We haue sene hys starre in the Easte, and are come to worshyp hym. When Herode the kyng had herde this, he was troubled, and al Ierusalem with hym, and he gathered all the chiefe prestes and scribes of the people, and demaunded of them where Christus shulde be bozne: They sayde vnto hym in Bethlee, a towne of Iury. For thus it is wyrtten by the prophete. And thou Bethlee

Marke.

leem in the lande of Iury, arte nat the lest
cōcernyng the pynces of Iuda. For out
of the shal come a captayne, whiche shal
gouerne my people of Israel. Than he-
rode pzeuely called the wyse men, and dili-
gently enquired of them the tyme of the
starre y appered: and sente them to Beth
leem, sayeng: Go & serche ye diligently for
the chylde: and whan ye haue founde him
brynge me worde, y I may come & wor-
shyp him also. Whan they herde y kynge
they departed. And lo the starre, whiche
they sawe in the Easte wente before them
vntyll it cam & stode ouer y place where
the chylde was. Whan they sawe y starre
they were marueylous glad, and went in
to the house & founde the chylde with Ma-
ry his mother, and kneled downe & wor-
shypped him, and opened theyr treasures
and offered vnto him gyftes, golde, fran-
kyncens, and myrr. And after they were
warned of god in a dreame, y they shulde
nat go agayne to Herode, they retourned
into theyr owne countrey by another way.

¶ Marke. xvi.



After that he appered vn-
to the eleuen, as they sate
at meat, & cast in theyr teth theyr
vnbelefe, and hardnes of herte,
because they beleued nat them,
which had sene him after his re-
surrection. And he sayde vnto them: Go
ye into all the worlde, and preache the go-
spell

fra iuda: nequaquam mi-
ma est i pncipibz iuda.
Ex te enim erit dux q
regat pplm meū. Itaci
Tūc Herodes clā vo-
caris magis: diligēter
didicit ab eis tēp^{us} stel-
le que apperuit eis. Et
mittēs eos in Bethleē
dixit. Ite et interrogate
diligenter de puero: et
cū iueneris, renūciare
michi: vt et ego veniēs
adorē eum. Aut cū aus-
dissent regem: abierūt.
Et ecce stella quā vide-
rāt in oriēte antecede-
bat eos: vsq; dū veniēs
staret supra vbi erat pu-
er. Videntes autē stellā
magi: gausi sūt gaudio
magno valde. Et intrā-
tes domū iouenerūt pu-
erū cū Maria matre ei^{us}
et procidentes adora-
uerunt eum. Et apertis
thesauris suis obrule-
runt ei munera: aurum,
thus, et myrrhā. Et re-
sponso accepto in som-
nis ne redirent ad He-
rodē: p aliam viam re-
uersi sunt in regionem
suam. Deo gratias.

¶ Mat. 16.

In illo tēpore. Res-
cumbentibus. xj. di-
scipulis apparuit illis
Iesus: et exprobrauit in-
credulitatem illorum &
duriciam cordis: quia
his q viderant eum re-
surrexisse, non credide-
rāt. Et dixit eis, Eun-
tes in mundū vniuersū
pdicare euāgeliū omni

euangelium omni crea-
ture. Qui crediderit et
baptizatus fuerit salu-
erit. Qui vero non cre-
diderit: condemnabitur.
Signa autem eos qui
crediderint: hec sequen-
tur. In nomine meo de-
monta eicient linguis
loquentur nouis: serpe-
tes tollent. Et si morife-
rum, quid biberit non eis
nocebit. Super egros
manus imponet et bene
habebunt. Et dominus
quidem Iesus postquam lo-
cutus est eis, assumptus
est in celum, et sedet a dex-
teris dei. Illi autem pro-
fecti predicauerunt ubique:
domino cooperante et
sermone confirmante: et
sequentibus signis. Deo
gratias. ❧ ❧ ❧

✠ Passio domini nostri
Iesu Christi secun-
dum Iohan-
nem.



✠ Gressus est
dominus Je-
sus cum dis-
cipulis suis
trans iordanem
Cedron, ubi erat
ortus, in quem introiuit
ipse et discipuli eius.
Sciebat autem et Ju-
das qui tradebat eum
locum: quia frequenter
IESVS conuenerat
illuc cum discipulis
suis. Judas ergo cum
accepisset cohortem,

spell to all creatures. He that beleueth, &
is baptised, shalbe safe. But he þ̄ beleueth
nat, shalbe dampned. And these sygnes
shall folowe them þ̄ beleue. In my name
they shall cast out deuils, and shall speake
with newe tonges, and shall kyl serpentes.
And if they drynke any deadly thyng, it
shall nat hurte them. They shall lay theyr
handes on the sycke, and they shall reco-
uer. So the lord Iesus after that he had
spoken vnto them, was receyued into he-
uen, and sitteth on the ryghte hande of
god. And they wente forth and preached
euery where. And the lord wrought with
them, and confyrmed the worde with mi-
racles that folowed. ❧ ❧ ❧ ❧

✠ The passion of our Lorde Iesu
Christe, wyrtten by saynt
Iohn Euangelist.



✠ Whā Ies^{us} had
spoken these
wordes, he wente
forth with his disci-
ples ouer þ̄ brouke
Cedron: where was
a garden, in to the
which he entred with
his disciples. Ju-
das also, whiche be-
trayed hym, knewe
the place, for Iesus often tymes reioyced
thither with his disciples. Judas thā af-
ter that he had receyued a bonde of men,
and

The passion.

and ministers of the hye Priestes & Pharisees, came thither with lanternes & spyghades and weapons. Than Iesus knowing all thynges that shulde come on hym wete forth & sayde vnto the, whom seeke ye? They answered hym, Iesus of Nazareth. Iesus sayde vnto them, I am he. Judas also which betrayed hym stode with them. But as soone as he had sayde vnto the, I am he, they wet backwardes and fell to the grounde. And he asked the agayne, whom seeke ye? They sayde, Iesus of Nazareth. Iesus answered. I sayd vnto you, I am he. If ye seke me, let these go they way, that the sayeng myghte be fulfilled, whiche he spake: Of them whiche thou gauest me, haue I not losse one. Simon Peter had a swerde, and dyd we it, & smote the hye priestes seruaunt, & cut of his ryghte eare. The seruautes name was Malchus. Than sayd Iesus vnto Peter: Shall I not drynke of the cuppe, which my father hath gyven me? Than the company, and the captayne, and the ministers of the Jewes toke Iesus & boude hym, & led hym a way to Anna fyrste: for he was fatherlawe vnto Cayphas, whiche was the hye preeste that same yere. Cayphas was he that gaue counsell to the Jewes that it was expedient that one man shulde dye for the people. And Simon Peter folowed Iesus, and another disciple, that disciple was knowen of the hye preeste, &

et a pontificibus et phariseis ministros, venit illuc cum lanternis et facibus, et armis. Iesus itaque scies omnia que ventura erant super eum, processit et dixit eis. Quem queritis? Responderunt ei. Iesum Nazarenum. Dicit eis Iesus. Ego sum, Strabat autem et Judas qui tradebat eum, cum ipsis. At ergo dixit eis Iesus ego sum: abierunt retrorsum et ceciderunt in terram. Interrogauit. Quem queritis? Illi autem dixerunt. Iesum Nazarenum. Respondit Iesus. Dixi vobis: quia ego sum. Si ergo me queritis, sinite hos abire. At concipiens sermo quem dixit: quia quos dedisti mihi, non perdidit ex eis quemcumque. Simon ergo Petrus habens gladium eduxit eum: et percussit pontificis seruum: et abscidit auriculam ei: dextram. Erat autem nomen serui Malchus. Dicit ergo Iesus Petro. Mitte gladium tuum in vaginam. Quia licet quem debuit mihi pariter non bibam illum: Quia horum ergo et tribunus et ministri iudeorum concipiebant Iesum: et ligauerunt eum: et adduxerunt eum ad Anna primam. Erat socer Cayphe, qui erat pontifex anni illius. Erat autem Cayphas qui consiliu dederat iudeis: quod

The passion.

expedit vnum hominem
mori pro populo. Sequi
batur autem Iesum Simon
Petrus, et alius discipu-
lus. Discipulus autem ille
erat notus pontificis, et in-
troiuit cum Iesu in atrium
pontificis. Petrus autem
stabat ad ostium foris.
Exiuit ergo discipulus
alius qui erat notus pontifi-
ci: et dixit ostiari, et in-
trodudit Petrum. Dixit
ergo Petro ancilla osti-
aria. Numquid tu ex discipu-
lis eius huius Iesu?
Dixit ille. Non sum. Sta-
bat autem serui et ministri
ad prunas: quia frigus erat
et calefaciebant se. Erat
autem et cum eis Petrus. Stans
et calefaciebant se. Pontifex
ergo interrogauit Iesum de
discipulis: et de doctrina
eius. Respondit ei Ie-
sus. Ego palam locutus
sum mundo: ego semper
docui in synagoga, et in
templo quo omnes Iudei con-
ueniunt, et in occulto lo-
cutus sum nihil. Quid
me interrogas? Inter-
roga eos qui audierunt:
quid locutus sum ipsis.
Ecce hi sciunt, quid dixi-
erim ego. Hec autem cum
dixisset: multi assistentes mi-
nistri respondit. Alapam
Iesu dicens. Si responde-
des pontifici? Respondit
Iesus. Si male loquar
sum, testimonium perhibe
de malo: Si autem
bene, quid me cedis?
Et misit eum Annas, li-

wente in with Iesus into the palayek of
the hye preest. But Peter stode at the doze
without. Chan went out þ other discipule
whiche was knowen vnto the hye preest,
and spake to the damsell þ kepthe þ doze,
and bzoughte in Peter. Chan sayde the
damsell that kepthe the dooze, vnto Peter
Arte nat thou one of this mannes disci-
ples? He sayde: I am not. The seruañtes
and the ministers stode there & had made
a fyre of cooles, for it was colde; and they
warmed them selues. Peter also stode a-
mōge them and warmed hym selfe. The
hye preestes axed Iesus of his disciples,
& of his doctrine. Iesus answered hym,
I spake opely in þ worlde. I euer taught
in the Synagoge & in the temple, where
as all the Jewes resorted, and in secrete
haue I sayde nothyng: why axest thou
me? Are they whiche herde me, what I
sayde vnto them. Beholde, they can tell
what I laide. Whan he had thus spoken
one of þ ministers, which stode by, smote
Ies⁹ on the face, sayeng: Answerest thou
the hye preeste so? Iesus answered hym
If I haue spoken euyl, beare witnesse of
the euyl: If I haue spoken wel, why smy-
test thou me? And Annas sent hym boude
vnto Cayphas the hye Preeste. Symon
Peter stode and warmed hym selfe. And
they sayde vnto hym: Arte thou nat also
one of his disciples? He denyed it, & sayde
I am not. One of the seruañtes of the
hye

The passion.

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hve Preste (his cosyn, whose eare Peter
smote of) layde vnto hym, Wyd not I se
the in the garde with hym? Peter denied
it againe & immediately the cocke crew.
Than ledde they Iesus from Cayphas i
to the halle of iudgement. It was in the
mornynge, and they them selues wet not
in to the iudgement halle, lest they shulde
be despyled, but that they myghte eate the
Paschall Lamb. Pilate than wente out
vnto them, and sayde: What accusation
brynge you agaynst this man? They an-
swered & sayde vnto hym, If he were not
an euyll doer, we wold not haue deliuered
hym vnto the. Than sayd Pilate vn-
to them, Take ye hym, and iudge hym ac-
ter your owne lawe. Than the Jewes sayd
vnto hym, It is not lawfull for vs to put
any man to deathe. That the wordes of
Iesus myght be fulfilled which he spake.
Signifieng what deathe he shulde dye.
Than pilate entred into the iudgement
halle agayne. And called Iesus, & sayde
vnto hym, Arte thou kyng of the Jewes?
Ies^{us} answered, Sayste thou that of thy
selfe, or dyd othertell ithe of me? Pilate
answered, An I Jewe? Thy owne na-
tion and hve preste haue deliuered the
vnto me. What walt thou done? Iesus an-
swered, My kyngedome is not of this
worlde. If my kyngedome were of this
worlde, than wolde my ministers surelye
paye that I shulde not be deliuered vn-

garū ad Caypham pon-
tificē. Erat autē Simō
Petrus, stans et cales-
faciens se. Dixerūt er-
go ei: Nunquid et tu ex
discipulis eius es? Res-
pondit ille, et dixit: Non
sum. Dixit ei, vnde ex sa-
bis pōtificis: cognat^{us}
ei^{us} cui^{us} abscondit Pet^{rus}
auriculā. Nōne ego te
vidi i orto cū illis? Ite-
rum ergo negauit: Pe-
trus: et statim gall^{us} co-
cauit. Adducit enī Je-
sum a Caypha in pretor-
iū. Et erat autē mane. Et
ipsi nō introierūt in pa-
torū: vt nō cōtamina-
rētur, sed māducauerūt
pascha. Erunt enī Pila-
tus ad eos foras, et dis-
xit, Quā accusationem
affertis aduers^{us} hoīem
hunc? Responderūt, et
dixerūt ei. Sā nō effec-
hic malefactor: nō nōt-
itradidit sem^{et} eū. Dixit
enī eis: Pilatus. Acci-
pire eū vos, et secundū
legē suā iudicate eū.
Dixerūt ergo ei iudei.
Nobis nō licet: interfe-
cere quēquā. Et sermo
Iesu impleret quē dix-
it: significans quā morte
esset mortu^{us}. Introi-
uit ergo Pet^{rus} in pretor-
iū. Pila^{us} enī: et vocauit
Iesū, et dixit ei. Tu es
rex iudeorū? Et respon-
dit Iesus. A remittis so-
hoc dicis: an alii tibi
dixerūt de me. Respon-
dit Pilat^{us}, Nunquid ego

W.ii.

to the

iudeus sum? Sens tua
et pontifices tui tradidit
derunt te mihi. Quid
fecisti? Respondit Je-
sus. Regnū meū nō est
de hoc mundo. Si ex
hoc mundo esset: regnū
meū: ministri mei vici-
decertarēt, vt non tra-
derer iudeis. Nunc autē
regnū meū nō est hinc.
Dixit itaq; ei. Pilatus.
Ergo rex es tu? Respō-
dit Iesus. Tu dicis quia
rex sum ego. Ego ihoc
nat? sum, et ad hoc veni
in mūdū: vt testimoniū
phibea ritari. Omnis
quis est ex veritate: audit
vocē meā. Dixit ei Pi-
latus. Quid est veritas?
Et cū hoc dixisset: stre-
runt ad iudeos, et
dixit eis. Eū nullā cau-
sam inuenio in eo. Est
autē consuetudo vobis
in pascha, vultis ergo
dimittā vobis regem in-
deorū? Clamauerunt
furfurones, dicentes.
Non hūc sed Barrabā.
Erat autē Barrabās la-
tro. Tunc ergo appie-
hēdit Pilatus Iesum,
et flagellauit. Et mili-
tes plectentes coronā
de spinis: imposuerunt
capiti ei? et robe pur-
pure: circumdederūt eū.
Et veniebāt ad eū: et di-
cebat. Aue rex iudeorū.
Et dabāt ei alapas. Et
fuit iterū Pilatus foras
et dixit. Ecce adduco
vobis eū foras: vt cog-

to y Jewes, but nowe is my kyngdome
not from hence. Pilate sayde vnto hym:
Artethou a kyng, than? Ies^s answered.
Thou sayste that I am a kyng. For this
cause was I borne, & for this cause came
I into the worlde, that I shulde beare wit-
nes vnto the truthe. And al that are of y
truthe heare my voyce. Pilate sayde vn-
to hym, what thyng is truthe? And whā
he had sayd that, he wete out agayne vn-
to the Jewes, & sayde vnto them: I fynde
in hym no causē at al. Ye haue a custome,
that I shulde deliuer you one loose at
Easter. Wyll ye y I louise vnto you the
kyng of the Jewes? Than cryed they all
agayn sayeng: Not hym, but Barrabas.
That Barrabas was a robber. Thā Py-
late toke Iesus & scourget hym. And the
souldiers woude a crowne of thornes and
putit on his heade. And they dyd on hym
a purple garment, & sayde: Hailē kyngē
of the Jewes. And they smote hym on the
face. Pilate wente forthē agayne, & sayde
vnto thē. Beholde I bypunge hym forthē
to you, that ye may know, that I fynde
no faulte in hym. Thā came Iesus forthē
wearyng a crowne of thorne & a robe of
purple. And Pilate sayde vnto them. Be-
holde the man. Whan the hye prestes &
ministers sawe hym, they cryed, sayenger:
Crucifie hym, Crucifie hym. Pilate sayd
vnto them. Take ye hym, & crucifie hym.
For I fynde no causē i hym. The Jewes
answered

The passion.

answered hym, We haue a lawe, & by our lawe he oughte to dye, because he made hym selfe the sonne of god. Whā Pylate herde þ̄ sayeng, he was the moze affrayd, & sayd vnto Ies^{us}: whence arte thou? But Iesus gaue him none answer. Thā said Pylate vnto hym. Speakest thou not vnto me? knowest thou not þ̄ I haue power to louse the? Iesus answered. Thou couldest haue no power at all agaynste me, excepte it were gyue the from aboue. Therfore he þ̄ deliuered me vnto þ̄ is more i synne. And from henseforth the soughte Pylate meanes to loole hym. But the Jewes cryed, sayenge: If thou let hym go thou arte not Celsars frende. For who soeuer makethe hym selfe a kynge, is agaynste Cesar. Whan Pylate herde that sayeng, he brought Iesus forth, and sat downe to gyue sentence, in a place called the Pauement: but in the Hebrew tonge Gabbatha. It was þ̄ Saboth euen, whiche falleth in the Easter feast, and aboute the syxt houre. And he sayd vnto the Jewes: Beholde your kynge. They cryed, away with hym, away with hym, crucifie hym. Pylate sayde vnto them. Shall I crucifie your kynge? The hye preestes answered: We haue no kynge but Cesar. Than delpyuered he hym vnto them to be crucified. And they toke Iesus and ledde hym awaye. And he bare his crosse, and wēte forth in to a place, called the place

B. iij.

of dead

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noscaris quia nulla inuenio in eo causam. Et iuit ergo Iesus portans coronā spineā: & purpureū vestimentū. Et dixit eis Pilat^{us}. Ecce homo. Cum ergo vidissent eū pōtīfices & ministri: clamabāt, dicētes. Crucifige. Crucifige eū. Dixit ei Pilat^{us}. Accipite eū vos et crucifigite. Ego enim non inuenio in eo causam. Responderūt ei iudei. Nos legem habemus, & secundū legē debet mori: quā filiū dei se fecit. Cū ergo audisset Pilatus hunc sermonē: magis timuit. Et ingressus est iterū pretorium: et dicit ad Iesum. Unde es tu? Iesus autē, responsū nō dedit ei. Dicit ergo ei Pilatus. Mihi non loqueris? Hecis quā potestatē habeo crucifigere te & potestatē habeo dimittere te? Resp. Ies^{us}. Nō haberes potestatē: aduersum me villā: nisi tibi datū esset desuper. Propterea quod me tradidit tibi maior peccatū habet. Et exīde querebat Pilat^{us} dimittere eum. Iudei autē clamabāt dicētes. Si hūc dimittis, nō es amicus Cesaris. Quis quod se regē facit, cōtradicit Cesari. Pil^{us} ergo cū audisset hos sermones, adduxit Iesū foras & sedit p^{er} tribunali i lo-

The passion.

co q̄ dicit̄ licostratos, Hebraice aut̄ Gabatha, Erat aut̄ parasceue pasche, hora quasi sexta. Et dicit iud. Ecce rex vest. Illi aut̄ clamabāt. Tolle, Tolle, crucifige eū. Di. et. Pil. Regē vř crucifigā? Resp. ponti. Nō habemus regem nisi Cēsare. Tūc erḡ tradidit illū eis: vt crucifigeret. Susceperūt aut̄ Jesū, & eduxerūt eū: & basiliās sibi crucē, exiuit in eū (q̄ dicit caluarie) locū. heb. golgatha: vbi eū crucifixerunt. Et cū eo alios duos hinc & hinc: mediū aut̄ iesū. Scripsit aut̄ & titulum Pil. & posuit sup̄ crucē. Erat aut̄ scriptū: Jes⁹ nazaren⁹ rex iudeorū. Hic erḡ titulū multiles gerūt iudeor: q̄a ppe ciuitatem erat loc⁹ vbi crucifig⁹ est Jes⁹. Erat em̄ scriptū heb. grece, & latine. Dicebāt erḡ Pil. pōtiffices iudeor. Noli scribere rex iudeor: sed q̄a ipse dixit. Rex sū iudeor. Resp. Pil. Quod scripsi scripsi. Milites erḡ cū crucifixis eū: acceperūt vestimēta es⁹: & fecerūt quatuor partes, vnicuiq; militi pte & tunica: Erat aut̄ tunica incoſutilis desup cōterta p totū. Dixerunt erḡ ad inuicē. Nō scidam⁹ es: sed; fortiamur de illa cui⁹ sit. Et scriptū.

of deade mennes sculles (whiche is named in Hebrewe, Golgatha) where they crucified hym. And with hym two other, on eyther syde one, and Iesus in the myddes. Pilate wrote his tytle, and put it on the crosse. The wyrtynge was, Iesus of Nazareth, kyng of þ Jewes. This tytle redde many of the Jewes. For the place where Iesus was crucified, was nyghe to the citie. And it was wyrtē in Hebrewe Greke, and latyn. Than sayde the hye pzeestes of the Jewes to Pilate. Wyrtē nat kyng of the Jewes: but that he sayd I am kyng of the Jewes. Pilate answered. What I haue wyrtē, þ haue I wyrtē. Than the soudiours whan they had crucified Iesus, toke his garmentes and made.iiii. ptes, to euery soudyer a parte & also his cote. There was a cote wout seme, wrought opē throughtout. And they sayde one to another. Let vs not deuyde it, but cast lottes who shall haue it. That the scripture myght be fulfilled, whiche sayeth: They parted my rayment amōge them and on my cote dyd cast lottes. And the soudiers dyd suche thynges in dede. There stode by the crosse of Iesus his mother, and his mothers syster, Marye the wyfe of Cleophas, and Mary Magdalene. Whan Iesus sawe his mother, and the disciple standynge whom he loued, he sayd vnto his mother: Woman, be holde thy sonne. Thā sayd he to the discip

ple: Beholde thy mother. And from that
houre the disciple toke her for his owne.
After that whā Iesus perceiued that all
thinges were pformed: that the scripture
myghte be fulfyllled, he sayde, I thyste.
There stode abessell full of vinegre by.
And they fylled a sponge with vynesget,
and woude it aboute with yslope, and put
it to his mouthe. Asone as Iesus had re-
ceyued of the vynesget, he sayde: It is fy-
nished. And bowed his heade, and gaue
vp the goste. The Jewes than because it
was the Saboth euen, that the bodyes
shuld not remayne vpon the crosse on the
Saboth daye (for that Saboth day was
an hye daye) besougthe Plate that they
leggs might be bzoken, and p they might
be taken downe. Than came the soudy-
ers and bzake the legges of the fyrst, and
of the other, whiche was crucified with
Iesus. But whā they came to Iesus, and
law that he was deade alredy, they bzake
not his legges: but one of the soudyers
with aspeare, thyste hym in to the syde/
and forth with came out bloude & water.
And he that sawe it, bare recozde, and his
recozde is trewe. And he knoweth that
he sayth true, that ye myghte beleue also.
These thinges were done p the scripture
myght be fulfyllled: ye shall not bzake a
bone of hym. And agayne another scrip-
ture saith. They shal loke on him, whom
they pearfed. After that Ioseph of Ara-

B. iij.

mathia

ra implere discēs. Per-
titi sunt vestimēta mea
sibi: & sup vestē meā mi-
serūt sortē. Et milites
qdē hec fecerūt. Stabāt
aut iuxta crucem Iesu
mat ei⁹, & soror matris
eius Maria Cleophe, et
Maria Magdalene. Cui
vidisset erē Iesus ma-
trē, & discē. Stāte quē di-
ligebar, dicit matri sue.
Mulier ecce fili⁹ tuus.
Deinde dicit discē. Ecce
mat tua. Et ex illa hora
accepit eā discē. in suā.
Postea sciēs Ies⁹: q; iā
oīa cōsummata sūt: vt
cōsumaret scrip. dixit.
Sitio. Hās aut postitū
erat, aceto plenū. Illi
aut sp̄giā plenā aceto
hyssopo circūponētes:
obtrulerūt ori eius. Cū
erē accepisset Iesus a-
cetū, dixit. Cōsumatū
est. Et inclinato capite,
tradidit spiritū. Iudei
erē qm̄ parasceue erat:
vt nō remanerēt i cruce
corpa sabbato (erat em̄
magn⁹ dies ille sabbat⁹)
rogauerūt Pilatū, vt
frāgerētur eoz crura, &
tollerētur. Venerūt erē
milites & pmi qdē fre-
gerūt crura & alteri⁹ q
crucifix⁹ est cū eo. Ad
Iesum aut cū venisset:
vt videt eū iā mortuū:
non frēgerūt ei⁹ crura:
sz vn⁹ militū lācea lat⁹
ei⁹ apperuit: & cōtinuo
exiuit sanguis & aqua.
Et q vidit testimoniū p

The passion.

hī buit: ⁊ verū est testīm
ei⁹. Et ille scit qz vera
dicit, vt et vos credat⁹.
Facta sunt, em̄ hec: vt
scriptura impleret⁹. Es
nō cōminuet⁹ ex eo. Et
iterū alia scriptura di-
cit. Videbūt ī quē trās-
fērēt. Post hec aut̄ ro-
gauit: Pilatū Ioseph ab
arimathia (eo qd esset
discip⁹ Iesu: occultus aut̄
ppter metū iudeorū) vt
tolleret corp⁹ Iesu: ⁊ p-
misiū Pilat⁹. Venit ergo
⁊ tulit corp⁹ Iesu. Venit
aut̄ Nicod⁹ qui venerat
ad Iesum nocte pm̄; fe-
rēs mixturā myrrhe et
aloes q̄s libras cent⁹.
Acceperunt aut̄ corp⁹
Iesu, et ligauerūt eum
linteis cum aromatib⁹
sicut mos iudeis est fe-
pelire. Erat aut̄ in loco
vbi crucifix⁹ est ois, ⁊
in orto monumentū no-
uum: in quo nondū q̄s
posit⁹ fuerat. Ibi ergo
pp̄t pasceat iudeorum
(q̄ iuxta erat monum̄)
posuerūt Iesū. Deo gr̄.
Auerus. Qui passus es
pro nobis, Resp. Dñe
miserere nobis. Bre.

Deus qd manus tuas
⁊ pedes tuos, ⁊ to-
tum corpus tuum, pro
peccatoribus in ligno
crucis posuisti: ⁊ corō-
nā spinē a iudeis ī de-
spectu sacratissimi no-
minis tui sup caput tu-
um impositā sustinuisti:
⁊ qnq; vulnera p nobis

mathia (whiche was a discipule of Iesus:
but secretelye for feare of the Jewes) be-
sought Pylate, þ he myghte take downe
the body of Ies⁹. And Pylate gaue hym
lycencce. And there came also Nicodem⁹
whiche at the begynnynge came to Iesus
by nyght, and brought of myrrē ⁊ aloes
myngled together, aboute an hundred
pounde wayght. Thā toke they the body
of Iesu and wounde it in linnen clothes
with the odoures, as the maner of the Je-
wes is to burye. And in the place where
Iesus was crucified, was a garden, and
in the gardē a new sepulcre, wherein was
neuer man layde. There layde they Je-
sus because of the Jewes Saboth euen,
for the sepulchre was nye at hande.

Querſicle. Thou that suffrest for vs.

Answer. Lorde haue mercy on vs.

O Lorde which haste displayed thynē
handes and feete, and all thy bodye
on a crosse for our synnes, and sufferydst
the Iues to set a crowne of thorne on thy
heade, in despite of thy moste holy name.
And for vs synners dydest suffre fyue gre-
uous woundes, gyue vs this daye ⁊ euer
the vse of lyght, sence, and vnderstādyng
of penaūce, abstinēce, paciēce, humilite,
and chastite, ⁊ a pure cōsciēce euermore.
By the Iesu Christ, sauour of þ worlde.
Whiche lyuest ⁊ reignest with the father,
⁊ þ holy ghost, god. Worlde. wout ende.
Lorde for thy greate mercy and grace
Helpe

The pater noster.

Helpe thy people, & so sayne wolde haue
Thy holy gospel preached in euery place
And that thy pastors thy flocke may saue
From the daunger of eternall fyre
For whiche all chrysten people the praye
And desyre.

Our father whiche arte in heuen,
halowed be thy name.

Thy kyngdome come

Thy wyll be done in earthe, as it is in
heauen. Thy fourth peticyon.

Gyue vs this daye our dayly breade

And forgyue vs oure trespases, as we
forgyue them that trespas agaynste vs.

And let vs nat be led in to temptacyon.

But delpyer vs from euyll. Amen.

Prayer of the Angell
Que Maria.

of grace: the lord
elld arte thou a-
lyd is the fr

peticiō: Illūo chrys-
passus fuisti: da nobis
hodie et quotidie vsum
penitentie, abstinentie, pa-
tientie, humilitatis, casti-
tatis, iuniorum, senum, et in-
tellectus, et pura conscie-
tia vsq; in finem. Per te
Iesu xpe saluator mundi,
Qui cū patre et spū san-
cto visis et regnas de-
per oīa secula seculi.

Pater noster qui es
in celis: sanctifices
tur nomen tuum.

Secunda petitiō.
Aduentat regnū tuū.

Tertia petitiō.
Fiat voluntas tua, sicut
in celo et in terra.

Quarta petitiō.
Panem nostrum quoti-
dianū da nobis hodie.

C quinta petitiō.
Et dimitte nobis debita
nra sicut et nos dimitti-
m⁹ debitorib⁹ nostris.

Sexta petitiō.
Ne nos inducas in
temptacionem.

S septima petitiō.
Sed libera nos a malo

Salu. Mariae
Amen
Amen
cum: b

Et in Iesum Christum
filium eius unicum do-
minum nostrum.

¶ Tertius articulus.
Qui conceptus est de
spiritu sancto natus ex
Maria virgine.

¶ Quartus articulus.
Passus sub pontio pi-
lato crucifixus mortu-
us sepultus, descendit
ad inferna.

¶ Quintus articulus.
Tertio die resurrexit a
mortuis.

¶ Sextus articulus.
Ascendit ad Celos se-
det ad dexteram dei pa-
tris omnipotentis.

¶ Septimus articulus.
Inde venturus est iudi-
care viuos et mortuos.

¶ Octauus articulus.
Vredo in spiritum san-
ctum.

¶ Nonus articulus.
Sanctam ecclesiam ca-
tholicam.

¶ Decimus articulus.
Sanctorum comuni-
onem, remissionem pec-
ccatorum.

¶ Undecimus articulus.
Resurrectionem.
A. B. M. E.

The xii. articles of the saythe.

And in Iesus Christe his only sone our
LORDE. **¶ The thyrde article.**

Whiche was conceived by þe holy ghost
borne of the vyrgyne Mary.

¶ The fourth article.

Suffred vnder Ponce Pylate; was cru-
cified, dede, buried, & descended into hel.

¶ The fyfte article.

And the thyrde daye he rose agayne from
deathe. **¶ The syxte article.**

He ascended in to heuen: and sitteth on
the ryght hāde of god þe father almyghty

¶ The seuenth article.

From thens he shall come to iudge the
quycke and the deade.

¶ The eyght article.

Ibelene in the holy Ghoste;

¶ The nynte article.

The holy catholyke churche.

¶ The tenth article.

The cōmunyon of sayntes, the forgyue-
nes of synnes. **¶ The eleventh article.**

The resurreccyon

¶ The xii.

And the lyfe er

¶ The xiii.

The ten cōmaundementes.

thyng that is in heuē aboue: or in earth
beneth, nor in þ water vnder the earthe, þ
shalte not bowe downe to them: nor woꝝ
wꝝp them. ¶ The thyrde.

¶ Thou shalte not take the name of thy
Lorde god in vayne. ¶ The fourthe.
¶ Remembꝛe that thou kepe holy the sab-
bothe daye. ¶ The fyfte.

¶ Honoꝝ thy father and thy mother,

¶ The syxte.

¶ Thou shalte do no murther.

¶ The seuenth.

¶ Thou shalte not commytte adultery.

¶ The eyght.

¶ Thou shalte not steale.

¶ The nynty.

¶ Thou shalt beare no false witnes agaiſt
thy neyghbour. ¶ The tenth.

¶ Thou shalte not desyre thy neyghbours
house, þ shalt nat desyre thy neyghbours
wyfe, nor his seruañt, nor his mayde, nor
his Oxe, nor his Aſſe, nor any thyng that
is thy neyghbours.

¶ A lytle meter conceyninge the
ducte of a chylten man.

¶ O beleue that Christe hath foꝝ vs
mercyed.

¶ To be the chyldezen and heyes of his fa-
ther sanctified.

¶ God only to serue wout fapning alwaye
to obey.

omnium que in celo sũt
desuper, et que in terra
deorsum, et que versan-
tur in aquis sub terra.
¶ Non adorabis ea, et nō
coles.

¶ Tertius.
¶ Non usurpabis no-
men dñi dei tui frustra.

¶ Quartus.
¶ Obserua dies sabbati

¶ Quintus.
¶ Honora Patrem tu-
um et matrem.

¶ Sextus.
¶ Non occides.

¶ Septimus.
¶ Non mechaberis.

¶ Octauus.
¶ Furtum non facies.

¶ Nonus.
¶ Non loqueris contra
proximum tuum falsum
testimonium.

¶ Decimus.
¶ Non concupisces
uxorem proximi tui, nō
domum, non agrum, nō
seruum, non ancillam,
non oues, non asinus, et
vniuersa q̃ illius sunt.

¶ Gambitum carmen,
quod decent Chri-
stianos.

¶ Redere meruisse
Christum, v t eterni
parris.
¶ Heredes simus, et gens
sancta, et filii. Deo ex
aio seruire liberaliter.
¶ Crucem suā ferre, et pas-
cere recte.